LIBERAL EDUCATION:

OR, A

PRACTICAL TREATISE

ON THE METHODS OF ACQUIRING

USEFUL AND POLITE LEARNING.

BY

VICESIMUS KNOX, M. A.

FORMERLY FELLOW OF ST. JOHN'S COLLEGE, OXFORD,
AND NOW MASTER OF TUNBRIDGE-SCHOOL.

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ΟΥ ΜΙΚΡΟΝ ΔΙΑΦΕΡΕΙ ΤΟ ΟΥΤΩΣ Η ΟΥΤΩΣ ΕΥΘΥΣ ΕΚ ΝΕΩΝ ΕΘΙΖΕΣΘΑΙ, ΑΛΛΑ ΠΑΜΠΟΛΥ· ΜΑΛΛΟΝ ΔΕ, ΤΟ ΠΑΝ.

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TO

THE WORSHIPFUL

COMPANY OF SKINNERS,

THE

Patrons of TUNBRIDGE-SCHOOL.

GENTLEMEN,

THE fulſome language of a flattering Dedication would be no leſs diſagreeable to you to receive, than to me to offer. But I will not loſe an opportunity of publicly expreſſing to you the honeſt ſentiments of an unfeigned reſpect. There ſeems, indeed, a peculiar propriety in dedicating a Treatiſe on Education to thoſe who have conſtituted me, in a manner which increaſes the obligation, the ſuperintendant of an ancient and reſpectable ſeminary.

To the honour of the commercial orders in the community, it muſt be remarked, that, amidſt the avocations of lucrative purſuits, they have uſually paid

attention to the ſtate of literature, and have greatly contributed to the diffuſion of polite learning, by expending the ſuperfluity of their opulence in literary eſtabliſhments.

If we examine the origin of many antient foundations, we ſhall find a great number of ſchools and colleges inſtituted, endowed, and augmented, by the liberality of rich citizens; by a liberality diſplayed at that early period, when reviving learning, in a ſtate of infantine immaturity, might again have expired, had ſhe not been foſtered by the warm protection of mercantile munificence.

As one of the early benefactors to literature, Sir Andrew Judd, a Lord Mayor of London, and the pious founder of Tunbridge-School in the reign of Edward the Sixth, claims a ſhare of general gratitude. He was one of the many generous and worthy characters who have adorned your very reſpectable Society, and, fortunately for the ſchool, has appointed you the guardians and adminiſtrators of his bounty. You have not only expended his bequeſts in the ſervice of the ſchool with the ſtricteſt integrity, but from other reſources have adorned and enlarged the edifice, and promoted every

every improvement which can conduce to the comfort of the maſter, and the accommodation of the ſcholar.

A fortune acquired by commerce, when it is diſcreetly expended in advancing learning, and in other acts of beneficence, acquires a grace and elegance, which a life devoted to the accumulation of money for its own ſake, can ſeldom poſſeſs. Indeed, the many inſtances of the Engliſh citizens generoſity in building and enriching ſchools and colleges, and in affording exhibitions for the maintenance of ſtudious youth * at the univerſities, ſeem to prove the error of an opinion very generally received, that a laborious attention to trade renders the ſentiments mean and narrow. In a few individuals, indeed, of neglected education, and confined ideas, it certainly

* Sir Thomas Smythe, an anceſtor of the late Lord Chief Baron, gave ſix exhibitions to Tunbridge ſcholars, and was in other reſpects a great benefactor. Several other perſons, chiefly rich CITIZENS, have alſo bequeathed exhibitions to the ſchool. There are few of the City Companies which have not many exhibitions in their diſpoſal, left by ſome of their members for ſtudents in the univerſities. The Skinners, I am informed, have many. So alſo have the Grocers, the Clothworkers, the Fiſhmongers, and, I believe, all the TWELVE and many of the inferior Companies.

has produced this diſgraceful effect; but that it has not a ſimilar operation on all, is abundantly evinced by ſuch examples as thoſe of a Judd, and a White *, and of many whoſe munificence now flows in other channels, not leſs copious or uſeful.

* The founder of St. John's College in Oxford, and a Lord Mayor of London. He was a member of the Merchant Taylors Company, and allotted thirty-ſeven fellowſhips in the college to their very ancient and capital ſchool, founded and nobly ſupported at their expence, UNAIDED BY ANY ENDOWMENT. I hope it will not be diſagreeable if I add the following anecdote from Mr. Warton, of the favourite ſchool and college of Sir Thomas White.

"RICHARD MULCASTER, from King's College, in Cambridge, was removed to a ſtudentſhip of Chriſtchurch in Oxford, about the year 1555, and ſoon afterwards, on account of his diſtinguiſhed accompliſhments in philology, was appointed firſt maſter of Merchant Taylors ſchool in London. Merchant Taylors ſchool was then juſt founded as a proſeminary for St. John's College, in a houſe called THE MANOR OF THE ROSE, IN ST. LAURENCE POUNTNEY, BY THE COMPANY OF MERCHANT TAYLORS. St. John's College had been then eſtabliſhed about ſeven years, which Mulcaſter ſoon filled with excellent ſcholars till the year 1586. In the Latin plays acted before queen Elizabeth, and James the Firſt, at Oxford, the ſtudents of this college were diſtinguiſhed.—— This was in conſequence of their being educated under MULCASTER." Sir Thomas White gave one of his fellowſhips to Tunbridge-School.

Charitable

Charitable foundations, unthought of in many other countries, and ſuch as reflect honour on human nature, are continually raiſed and ſupported by the citizens of London. Thus are we able to trace much of the national learning and the national beneficence, thoſe eminent qualities which have added an unrivalled brilliancy to the Britiſh character, to the ſame fertile ſource.

Yes, Gentlemen; an impartial review will juſtify the aſſertion, that learning in England is more indebted for thoſe nurſeries of it, the grammar ſchools eſtabliſhed in almoſt every town * in the king-

* Two of the greateſt grammar-ſchools in the capital of the Britiſh empire are ſeverally ſupported by the Merchant Taylors and the Mercers Companies. The Charterhouſe was alſo founded by a citizen; and I believe it would be eaſy to enumerate a very conſiderable number of FREE or GRAMMAR SCHOOLS founded and ſupported in this country by CITIZENS; a truth moſt honourable to the COMMERCIAL CHARACTER. Many of the other City Companies have Free Schools in the country, and from all theſe together have chiefly originated the OFFICIATING clergy, and much of that light which has ſo remarkably enlightened the MIDDLE RANKS of this illuſtrious nation.

I beg leave to remark, that a FREE ſchool (ſchola libera) does not always ſignify, as it is

kingdom, and conſequently for the nobleſt productions of learning, to city corporations,

commonly ſuppoſed, a ſchool in which children of any deſcription are to be taught "FREE OF COST;" but a LIBERAL or genteel ſchool, in oppoſition to inferior ſchools, where only mechanical or low qualifications are taught. By "FREE" ſays the learned Mr Bryant, ſpeaking of the word in its antient ſignification, "is ſignified any "thing genteel or liberal: alſo any thing elegant "and graceful."

Such, indeed, are the ſchools in which is chiefly to be ſought a LIBERAL EDUCATION, or that kind of improvement which is recommended in this book, and which Plato deſcribes in the following paſſage tranſlated by Mr. Harris. Socrates denies not the uſefulneſs of education in the practice of lucrative and mechanical arts; but he aſſerts, that the more comprehenſive kind of it, which he calls LIBERAL, tends to effect more generous and more valuable purpoſes.

Ἡδὺς εἶ, ὅτι εἰκὰς δεδιότι τοὺς πολλοὺς μὴ δοκῇς ΑΧΡΗΣΤΑ ΜΑΘΗΜΑΤΑ προτατεῖν· Τὸ δ' ἔστιν οὐ πάνυ φαῦλον, ἀλλὰ χαλεπὸν πιστεῦσαι, ὅτι ἐν τούτοις τοῖς μαθήμασιν ἑκάστοις ΟΡΓΑΝΟΝ ΤΙ ΨΥΧΗΣ ΕΚΚΑΘΑΙΡΕΤΑΙ, ΚΑΙ ἈΝΑΖΩΠΥΡΕΙΤΑΙ, ἈΠΟΛΛΥΜΕΝΟΝ ΚΑΙ ΤΥΦΛΟΥΜΕΝΟΝ ὙΠΟ ΤΩΝ ΑΛΛΩΝ ΕΠΙΤΗΔΕΥΜΑΤΩΝ, ΚΡΕΙΤΤΟΝ ΟΝ ΣΩΘΗΝΑΙ ΜΥΡΙΩΝ ΟΜΜΑΤΩΝ· ΜΟΝΩ ΓΑΡ ΑΥΤΩ ΑΛΗΘΕΙΑ ΟΡΑΤΑΙ. *You are pleaſant, ſays he, in your ſeeming to fear the multitude, leſt you ſhould be thought to enjoin certain ſciences that are* USELESS. *'Tis indeed no contemptible matter, though a difficult one, to believe, that through theſe particular ſciences the* SOUL HAS AN ORGAN PURIFIED

porations, and to individual citizens, than to others, who, from their hereditary rank and power, might have monopolized the enviable privilege of calling forth genius, and of diffuſing, by well-eſtabliſhed foundations, the poliſh and the light of learning throughout an empire.

From you, then, who appear to inherit the ſentiments, with the truſt repoſed in your predeceſſors, every attempt to improve the modes of education, originating from a place which you have ever patronized with peculiar partiality, will for that reaſon be ſure to find a favourable reception.

PURIFIED AND ENLIGHTENED, WHICH IS DESTROYED AND BLINDED BY STUDIES OF OTHER KINDS; AN ORGAN BETTER WORTH SAVING THAN A THOUSAND EYES; IN AS MUCH AS TRUTH BECOMES VISIBLE THROUGH THIS ALONE. PLATO de Repub.

INTELLECTUAL GOOD (ſays the liberal writer from whom the above tranſlation is taken), is the good of that part which is moſt excellent within us; it is a good accommodated to all places and times, which NEITHER DEPENDS ON THE WILL OF OTHERS, nor on the affluence of external fortune; it is a good which decays not with decaying appetites, but often riſes in vigour when thoſe are no more.

I have again the honour to ſubſcribe myſelf,

GENTLEMEN,

Your obliged and

humble ſervant,

VICESIMUS KNOX.

PREFACE.

THOUGH a conductor of a ſchool may be qualified by his experience to write on the ſubject of Education; yet there are circumſtances ariſing from the nature of his engagements, which render the undertaking extremely delicate. While he recommends any particular mode, it will be ſuppoſed, that he is obliquely recommending his own plan, and conſulting little more than his own intereſt. If he ſuggeſts a hint derogatory from the merit of any new and faſhionable method, or places of inſtruction, he will appear to ſome, to be actuated by envy, and to be artfully inviting pupils to his own roof. Many can ſee and attribute to ſelfiſh motives, a paſſage which has a tendency to promote the writer's advantage, though they may be incompetent judges of the propriety of the ſentiment, or of the advice which it conveys.

It is indeed a truth to be lamented, that few of us are ſo improved by philoſophy, though we ſtudy and admire it, as not to feel the influence of intereſted motives. Intereſt inſenſibly blinds the underſtanding, and often impels the judgment to decide unjuſtly, without the guilt of intention. I will not arrogate ſo much, as to ſuppoſe myſelf exempted from one of the moſt powerful principles of action which ſtimulate

the human heart. But I will ſay, that I have endeavoured to diveſt myſelf of every improper prepoſſeſſion, and to write the dictates of my conviction, and the reſult of my experience. To ſome ſhare of experience he may without arrogance pretend, whoſe life has been ſpent with little interruption in places of education; at ſchool, as a learner; at college, as a ſtudent; and again at ſchool, as a maſter.

That I have notwithſtanding frequently erred, is but too probable; and I am ſure I ſhould have profited little from obſervation, if I had not remarked the folly of preſumptuous confidence. I am ready, therefore, to acknowledge my miſtakes upon conviction. Truth is my object; and if I have not yet diſcovered truth, it is ſtill equally deſirable, and will be welcomed whenever it ſhall be pointed out by more ſucceſsful enquirers.

Some apology may be thought neceſſary for the number of quotations in the notes. All I can advance in my defence is, that they were not introduced from oſtentation, but to confirm my opinions. I was indeed deſirous of ſecuring ſome elegance and ſome authority to my book, by giving them a place in it.

I have from the ſame motive made additions to the notes in every ſucceeding edition: and, in conſequence of a particular requeſt, the mottos, and moſt of the citations from the antient writers, are tranſlated.

One volume having encreaſed beyond the due ſize, I was adviſed to divide the matter into two; but to this I could not conſent, without making

making ſome additions. As the ſtate of the univerſities is of great importance to liberal education, I have made many free remarks on them, relying on the protection of the generous Public at large, againſt the pride, prejudice, and reſentment of thoſe who may think their dignity ſullied by the freedom of my cenſure.

It is but juſtice to acknowledge, that in ſpeaking of the univerſities, I chiefly, though not entirely, allude to that of Oxford, of which I am an uſeleſs member.

——————————————tanquam
Mancus, et extinctæ corpus non utile dextræ.
Juv.

My animadverſions on the univerſities ariſe from pure motives. I have nothing either to hope or to fear from any univerſity. I am attached to that of which I am a member, on many accounts, and eſteem all univerſities as inſtitutions, which, in the original deſign, redound not only to the honour of the nations in which they are encouraged, but of human nature. Do I act the part of an enemy in endeavouring to recover their true luſtre, and to remove the abuſes which length of time has gradually introduced? I cenſure no particular perſons. I lament, as I believe many reſident members do, that the magiſtrates are ſo embarraſſed by uſeleſs forms and cuſtoms, and ſo entangled by antiquated Statutes, that they cannot act according to their better judgments, in rendering the places efficient for the purpoſes of a virtuous and learned education. I have reaſon to believe, that

that thoſe who poſſeſs moſt power and reputation in univerſities, think as I do on the ſubject of their defects and corruptions, and that they would readily co-operate in producing the reformation, if they were not unwilling to incur the odium which attends the character of an oſtenſible reformer. But though I am perſuaded that my attempt will meet with ſecret approbation from the moſt reſpectable perſons, yet at the ſame time, I cannot but expect to excite in others an implacable enmity; for what is it to oppoſe old eſtabliſhments like the univerſities, with which dignified perſons and great families are intimately connected, but to contend againſt riches, rank, pride, and prejudice.

Defendit numerus junctæque umbone phalanges.
Juv.

It is ſomewhere obſerved, that it is particularly imprudent to offend public bodies of men; that individuals forgive or forget, or if they ſhould not, that their reſentment dies with themſelves; that their power of revenge is circumſcribed within narrow limits; but that public bodies, by perpetual ſucceſſion, become immortal, that they render their reſentment traditionary, and that their collected power is able eſſentially to injure every ſingle antagoniſt. Of this I am convinced; but having engaged in the cauſe, whether raſhly or from good motives, let events determine, I am not inclined to ſhrink from a fear of any conſequences, however formidable. The improvement of education, and the reformation of the univerſities, are great

great national objects; and to have been inſtrumental in any degree to their accompliſhment, will furniſh a ſource of ſatisfactory reflection *.

The univerſities certainly claim particular attention in every book on the ſubject of a Liberal Education; for as rivers flow into the ocean, ſo ſchools are emptied into univerſities; and it is of great conſequence to the collected youth of the nation, the hopes of the riſing age, that univerſities ſhould be preſerved in a ſtate proper

* Τὰς ἐπιδόσεις τῶν πραγμάτων, ἢ τῶν ἄλλων ἁπάντων ἐπιμέλειαν χρημάτων, οὐ διὰ παντὸς παύεσθαι ποιοῦντας, ἀλλὰ διὰ πάντος ἐπανορθοῦντας, ἢ αἰεὶ τελειοῦντας κατά τι τῶν μὴ καλῶς ἐχόντων. ISOCRATES.

It is by continual efforts that human affairs are preſerved in a ſtate of tolerable perfection. They have a natural tendency to degenerate. It becomes neceſſary, in the revolutions of ages, to point out errors and correct them; but he who undertakes the office, is in danger of incuring peculiar diſlike. The cenſure which he inſinuates, though general, will be applicable to many individuals; and all who fear a diſturbance of their indolent repoſe, or a prohibition of their improper conduct, will naturally unite in perſecuting the writer who attempts the reformation.

The fear of this odium cauſes a connivance at abuſes and errors which are too obvious to eſcape notice. Evils long allowed, like ſome noxious weeds, ſtrike a root ſo deeply that they can ſcarcely be removed. If, however, the odium conſequent on the attempt, or the difficulty of ſucceeding in it, were utterly to preclude it, the advances to corruption and ruin muſt at length become rapid and irreſiſtible.

to

to receive them. A conviction of the importance of univerſities has led me to pay them particular attention; but the general ſcope of my book is to promote good education, independently of particular places or eſtabliſhments, an object far ſuperior to the concerns of any ſingle univerſity, however celebrated.

I cannot ſuppoſe but that both they who educate, and they who have been educated in methods which are repreſented in this Treatiſe as erroneous or defective, ſhould feel themſelves diſpleaſed with it. Their diſpleaſure may probably riſe to reſentment. I lament the probability. I moſt ſincerely wiſh it had been poſſible to have pleaſed them, and at the ſame time not to have concealed what appeared to me uſeful truth. I mean to give offence to no man. I have no perſonal enmity. I ſpeak plainly, but not malevolently.

I am aware that he who endeavours to promote an univerſal advantage, by oppoſing errors widely diffuſed, muſt meet reſiſtance. I am alſo convinced, that he ought to diſregard both the miſtaken and the malicious animadverſions of the intereſted and the ill-informed. Every reader has indeed a right to make remarks; but his alone will deſerve attention, whoſe judgment is not influenced on one ſide by partiality, nor on the other by malignant paſſions.

Little good would have been produced by the works of the beſt writers, if the voice of Truth, and the genuine feelings of Independence, had been ſuppreſſed by the fear of perſonal or of party reſentment.

I will

I will not neglect the opportunity afforded by a new edition, of publicly diſclaiming all arrogant pretenſions to a method of managing a ſchool, ſuperior to thoſe of the many worthy and able perſons who are at this time engaged in the work of Education. I have indeed in this book ſuggeſted hints which may poſſibly excite the diligence of the idle and inadvertent, or which may be farther improved by the judicious; but I muſt entreat the reader not to do me ſo much injuſtice, as to ſuppoſe, that I boldly profeſs an ability to execute all that I preſcribe. I clearly ſee, and feelingly lament, that in this department, as well as in others, our practice will ſeldom be adequate to our ideas of rectitude.

In the Pamphlets of one or two Writers who have done me the honour to animadvert on my Book, I do not recollect that there is any argument which demands a particular refutation; but I cannot omit acknowledging myſelf obliged by the very liberal manner in which Mr. Corniſh has made his Remarks, in a ſhort Treatiſe, which he modeſtly entitles *An Attempt to diſplay the Importance of Claſſical Learning*. The book and the Remarks are both at the tribunal of the Public, and let the Public finally decide.

Upon the whole, if from miſtake and precipitation I have advanced a ſingle opinion injurious to any good man, or any good inſtitution, I beg leave, in this place, to retract it, and to ſay with Grotius, ID PRO NON SCRIPTO HABEATUR.

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INTRO-

INTRODUCTION.

Mens rite nutrita fauſtis ſub penetralibus. Hor.

ONE of the firſt ideas which will occur to a reader of my Treatiſe will be, the multitude of books which has appeared on the ſubject of education. The multitude of books on the ſubject evinces its importance, but ſuperſedes not the neceſſity of an addition to the number; for, however the moſt celebrated pieces on education have amuſed the ſpeculative reader in the retirement of his cloſet, I will venture to affirm, that they have afforded but few valuable directions to the real ſtudent and the practical inſtructor.

For the names and abilities of Milton, Locke, Rouſſeau, and of others who have written on the ſubject, I entertain all the reſpect which is due to them. Their ſyſtems are plauſible, and truly ingenious. The world has long placed them high in the ranks of Fame, and with reſpect to their general merit as writers, they indiſputably deſerve their honours. But, when they have written on education, they have fallen into the common error of thoſe who attend to ſpeculation more than to practice. In the warmth of the innovating and reforming ſpirit, they cenſure modes of treatment which are right, they recommend methods which really cannot be reduced to practice, and which, if they could, would be uſeleſs or pernicious.

It is indeed eaſy to cenſure preſent eſtabliſhments, and project new ones. The world is commonly tired of that to which it has been long accuſtomed, and fondly attached to novelty. It is then no wonder, that viſionary writers on education are greatly admired, though their directions can ſeldom be purſued.

Innovation is indeed found to be ſo agreeable to the human mind, and is received by the unexperienced and injudicious with ſuch avidity, that it becomes expedient to ſtand up in defence of thoſe eſtabliſhed practices, which, beſides that they were originally reaſonable, have been countenanced and ſupported by the uniform deciſions of long experience.

I mean, then, in the following Treatiſe, to ſpeak in favour of that antient * ſyſtem of education, which conſiſts in a claſſical diſcipline, and which has produced in our nation many or-

* Mr. Harris, ſpeaking of Ingulphus, an Engliſhman, who flouriſhed as an Eccleſiaſtic and Hiſtorian ſo long as the reign of Edward the Confeſſor, makes the following remark, after having quoted a paſſage from Ingulphus himſelf, in which it appears that he had been educated firſt at Weſtminſter, and afterwards at Oxford. "We ſhall only remark," ſays Mr. Harris, "on this narrative, that Weſtminſter and Oxford ſeem to have been deſtined to the ſame purpoſe then as now; that the ſcholar at Weſtminſter was to begin, and at Oxford was to finiſh, A PLAN OF EDUCATION WHICH STILL EXISTS; WHICH IS NOT EASY TO BE MENDED; AND WHICH CAN PLEAD SO ANTIENT AND SO UNINTERRUPTED A PRESCRIPTION."

naments

naments of human nature. Its own excellence has hitherto ſufficiently recommended it; but the obſervers of the times have remarked, that a plan more ſuperficial, and more flattering to idleneſs and vice, has of late begun to prevail.

I am the rather induced to defend that diſcipline which lays the foundation of improvement in antient learning, becauſe I think, and am not ſingular in the opinion, that not only the taſte, but the religion, the virtue, and I will add the liberties of our countrymen, greatly depend upon its continuance. True patriotiſm and true valour * originate from that enlargement of mind, which the well-regulated ſtudy of philoſophy, poetry, and hiſtory, tends to produce; and if we can recal the antient diſcipline, we may perhaps recal the generous ſpirit of antient virtue. He who is converſant with the beſt Greek and Roman writers, with a Plato, a Xenophon, and a Cicero, muſt imbibe, if he is not deficient in the powers of intellect, ſentiments no leſs liberal and enlarged than elegant and ingenious.

Indeed this enlargement, refinement, and embelliſhment of the mind, is the beſt and nobleſt effect of claſſical diſcipline. Claſſical diſcipline is not only deſirable, as it qualifies the mind for this profeſſion or for that occupation; but as it opens a ſource of pure pleaſure unknown to the vulgar. Even if it were not the beſt prepara-

* Πλειοσι παρα Αριστοτέλους του καθηγητου ἡ παρα Φιλίππου τοῦ πατρὸς ἀφορμας ἐχων, διεβαινεν ἐπὶ Πέρσας. ALEXANDER *made his expedition againſt the Perſians with better ſupplies from his maſter Ariſtotle, than from his father Philip.* PLUTARCH.

tion for every employment above the low and the mechanical, which it confeſſedly is, yet it is in itſelf moſt valuable, as it tends to adorn and improve human nature, and to give the ideas a noble elevation.

The poſſeſſion of an elegant, enlightened, and philoſophical mind is greatly ſuperior to the poſſeſſion of a fortune *; and I do not conſider his lot as unfortunate, who enjoys but a ſmall income, but has received the benefits of a liberal and philoſophical education. I will point out an inſtance taken from a department in life where inſtances abound. The country curate, tho' his pittance is ſmall, yet if he adheres to his character, and affects not the ſportſman, or the man of expenſive and vicious pleaſure, but has formed a taſte for the claſſics, for compoſition, and for the contemplation of the works of nature, may be moſt reſpectable and happy †. The paſſions will ſometimes ruffle the ſtream of happineſs in every man; but they are leaſt likely to diſcompoſe him, who ſpends his time in letters, and who at the ſame time ſtudies virtue and in-

* Ὁ τοι ἐαν τοῦ ΠΑΙΔΑ ΠΟΛΛΟΥ ΑΞΙΟΝ ἀποδείξας, κἂν ὀλίγα καταλιπη, πολλὰ ἔδωκε. *He who hath rendered his ſon a* A VERY VALUABLE MAN, *though he ſhould bequeath but little, hath already beſtowed a great deal.* XENOPHON.

† —— Modicus voti, preſſo lare, dulcis amicis. *Contented in a ſnug little houſe, beloved by his friends.* PERSIUS.

Qui pauca requirunt, non multis excidunt. *They who have few wants, cannot have many diſappointments.* PLAUTUS.

nocence,

nocence, which indeed have a natural connexion with true learning.

Yet whatever may be advanced in favour of claſſical education, they who cenſure it will always find a numerous audience. The ignorant and illiberal, who are ſeldom deficient in cunning, will endeavour, like the crafty animal in the fable, to perſuade others, that the ornaments in which they are deficient, are of litrle value.

But I will venture to aſſert, that claſſical learning tends moſt directly to form the true gentleman; an effect of it, which men of the world will ſcarcely allow. The buſineſs of forming the gentleman they arrogate to themſelves, and are too apt to ſeparate that character from the idea of a ſcholar. But it is not a faſhionable dreſs, nor a few external decencies of behaviour, which conſtitute the true gentleman. It is a liberal and an embelliſhed mind. I will not indeed aſſert, that a man who underſtands Virgil and Horace muſt, from that circumſtance, become a gentleman; becauſe it is poſſible that he may be able to conſtrue and to explain the meaning of every word, without taſting a ſingle beauty; but I cannot help thinking, that no man can taſte their excellences without a polite and elegant mind; without acquiring ſomething more pleaſing than the mere graces of external accompliſhments. Is it not reaſonable to conclude, that he who has caught the ſpirit of the polite writers of the politeſt ages and cities, muſt poſſeſs a peculiar degree of poliſh and comprehenſion?

An objector may perhaps urge, that there are reputed ſcholars, who have no appearance of this ſuperiority; and I will allow the aſſertion to be true; at the ſame time I believe it is eaſy to aſſign a probable cauſe. Such perſons are, perhaps, reputed, and only reputed ſcholars; or, it is poſſible they may have attended only to the leſs elegant purſuits of literature, ſuch as are abſtruſe and not ornamental. Many have gone through all the forms of a learned education, and have aſſumed the appearances of learning, who poſſeſs not enough of it to render the poſſeſſion valuable. Such perſons bring learning into diſgrace, ſince they diſcover the pride of it, and profeſs to have purſued it, yet are able to diſplay no ſuch fruits of it as are genuine and truly deſirable.

We every day meet thoſe who have been placed at great ſchools, and who are ſaid to have received a claſſical education; but who, at the ſame time, not only exhibit no peculiar advantages reſulting from it, but are alſo very ready to confeſs, that they have found it of little uſe. In all ſuch caſes I muſt obſerve, what I have before ſuggeſted, that, though they are ſaid to have had a claſſical education, they really have not. It is true, that they have been placed at the ſchools where it might have been had; but they have not received it. Either they had no parts, or they were univerſally idle, or they were taken away too early. One of theſe circumſtances will be applicable to all of thoſe (and I believe, in the preſent age, there is a great number), who have been placed in the claſſical ſchools without receiving any advantage from

from the claſſical mode of education, and who endeavour to bring it into diſrepute, by alleging their own examples of its inutility.

There are, I think, two kinds of education; one of them confined, the other enlarged; one which only tends to qualify for a particular ſphere of action, for a profeſſion, or an official employment; the other, which endeavours to improve the powers of underſtanding for their own ſake; for the ſake of exalting the endowments of human nature, and rendering it capable of ſublime and refined contemplation. This laſt is the kind of education which it is the primary purpoſe of the ſubſequent pages to recommend. It conſtitutes a broad and a ſtrong baſis, on which any kind of ſuperſtructure may afterwards be raiſed. It furniſhes a power of finding ſatisfactory amuſement for thoſe hours of ſolitude, which every man muſt ſometimes know in the buſieſt walks of life; and it conſtitutes one of the beſt ſupports of old age, as well as the moſt graceful ornaments of manhood. Even in the commercial department it is greatly deſirable; for beſides that it gives a grace to the man in the active ſtage of life, and in the midſt of his negociations, it enables him to ENJOY HIS RETREAT WITH ELEGANCE, when his induſtry has accumulated an ample fortune.

Suppoſing for a moment, that a truly claſſical education were not the beſt preparation for every liberal purſuit, as well as the moſt efficacious means of exalting and refining the mind; yet, as the greater number are ſtill trained in it, who would chuſe to be totally a ſtranger to that

kind of learning, in which almoſt every gentleman has been in ſome degree initiated? However great may be his natural parts, a man uſually appears in ſome reſpect inferior in truly good company, if his mind is utterly deſtitute of that ſpecies and degree of liberality, which a tincture of the claſſics is found to beſtow.

I will not, however, injure the truth by inſiſting on too much. There are caſes in which claſſical education may be properly diſpenſed with; ſuch is that of a very dull intellect, or a total want of parts; and ſuch is that of the boy who is to be trained to a ſubordinate trade, or to ſome low and mechanical employment, in which a refined taſte and a comprehenſive knowledge would divert his attention from his daily occupation. It is certain that money may be acquired, though not liberally enjoyed without either taſte or literary knowledge. And indeed the good of the community requires, that there ſhould be groſſer underſtandings to fill the illiberal and the ſervile ſtations in ſociety. Some of us muſt be hewers of wood and drawers of water; and it were happy if thoſe could be ſelected for the work, whoſe minds have been rendered by Nature leſs capable of ornament.

But, after all, if taſte, which claſſical learning tends immediately to produce, has no influence in amending the heart, or in promoting virtuous affections; if it contributes not to render men more humane, and more likely to be diſguſted with improper behaviour, as a deformed object, and pleaſed with rectitude of conduct, as beautiful in itſelf; if it is merely an ornamental appendage, it muſt be owned, that life is too ſhort to

to admit of long attention to mere embelliſhment. But the truth is, that polite learning is found by experience to be friendly to all that is amiable and laudable in ſocial intercourſe: friendly to morality. It has a ſecret, but powerful, influence in ſoftening and meliorating the diſpoſition. True and correct taſte directly tends to reſtrain the extravagancies of paſſion, by regulating that nurſe of paſſion, a diſordered imagination.

Indeed, however highly I eſtimate knowledge, and however I admire the works of a fine fancy; yet I will not ceaſe to inculcate on the minds of ſtudious youth, that goodneſs of heart is ſuperior to intellectual excellence, and the poſſeſſion of innocence more to be deſired than taſte. At the ſame time I cannot help feeling and expreſſing an ardent wiſh, that thoſe amiable qualities may always be combined, and that the nobleſt of all ſublunary objects may more frequently be produced *, an all-accompliſhed man! a character, perfectly polite, yet neither vain, affected, nor ſuperficial; elegantly and deeply learned, yet neither ſceptical nor pedantic; that a graceful manner and a pleaſing addreſs may be the reſult, not of artifice, but of a ſincere and a benevolent heart; and that all the lovely and valuable qualities, whether exterior or internal, may operate

* Tanquam phœnix, ſemel anno quingenteſimo naſcitur. *That it may not, like a phœnix, appear but once in five hundred years.* —— SENECA.

Omnibus ornatum excellere rebus. *To be eminently accompliſhed in every thing.*

in augmenting the general ſum of human happineſs, while they advance the dignity, and increaſe the ſatisfactions, of the individual.

It is certain, that religion, learning, and virtue have ſometimes worn a forbidding aſpect, and have appeared, by neglect, unamiable. Elegant and ornamental accompliſhments have alſo ſometimes loſt their value, becauſe they have been unaccompanied with the ſolid qualities. The union of polite learning, with uſeful and ſolid attainments, will add a luſtre and a value to both; and it is one of the principal ends of the following Treatiſe to promote their coalition.

SECTION I.

ON ELEMENTARY DISCIPLINE.

Iſtiuſmodi res dicere ornatè velle, puerile eſt; planè autem et perſpicuè expedire docti et intelligentis viri. *To affect ornament on ſuch a topic as this, is puerile; but to diſpatch it with plainneſs and perſpicuity, is the mark of an intelligent and well-informed man.* Cic.

A Diverſity of opinions has prevailed concerning the time at which education ſhould commence. Many ſuppoſe that it is uſually begun too early. To determine the queſtion with accuracy, diſcernment muſt be exerciſed in diſcovering the different degrees of expanſion which different minds diſplay, even at an infantine age. Upon the principle, that the earlieſt impreſſions are the moſt durable, and with a view to ſave time for future improvements, I adviſe that a child may be taught all that it can comprehend, as early as poſſible.

To acquire the art of reading, is certainly difficult to a very young boy; but we daily ſee the difficulty ſurmounted at the age of five or ſix. If it is not acquired about that time, we know that the difficulty increaſes with increaſing years. Many boys, neglected at this age, have written a good hand, and have made ſome progreſs in the Latin grammar, before they have

been able to read with fluency. Their inability in this reſpect has diſpirited them, by rendering them objects of deriſion to their juniors; and this has given them an early diſreliſh of books, and has led them to ſeek employment in diſſipation. Early inferiority has had a fatal influence on their ſubſequent proficiency.

Education ſhould begin even in the nurſery*; and the mother and nurſe are, in the firſt ſtage, the beſt inſtructors. The taſk of teaching an infant the alphabet, is too painful for a man of a very cultivated underſtanding. It is indeed, in the preſent age, not unuſual among the rich, to ſolicit the care of ſome ingenious perſons in teaching the very letters; and the reaſon aſſigned has been, that children acquire from the matrons, who have commonly held this province, little more than a diſguſtful monotony. This indeed is often true: yet the greater expedition with which a child will probably learn to read, under the females who are always with him, who have been uſed to manage him, and who can ſtoop to his infirmities, than under a learned tutor, to whom the labour muſt be irkſome, and therefore often ill-performed, is a ſufficient reaſon for adhering, during a few of the firſt months of inſtruction, to the old and eſtabliſhed method.

A ſenſible and well-educated mother is, in every reſpect, beſt qualified to inſtruct a child, till he can read well enough to enter on the

* Adeo in teneris conſueſcere multum eſt. VIRG. *Of ſo great conſequence is it to habituate him in his tender years.*

Latin

Latin grammar. I have indeed always found thoſe boys the beſt readers, on their entrance on Latin, who had been prepared by maternal care. Neither let this office be conſidered as degrading *. Boys thus inſtructed, have ſeldom had vulgar tones, † but have read with unuſual eaſe and elegance. But even they who have been taught to read by the more illiterate, by nurſes, and by aged matrons, and have acquired diſagreeable accents, have ſoon loſt them again on receiving better inſtruction, and on hearing better examples. And theſe early proficients in reading have always made a more rapid progreſs in their grammar, and in all claſſical learning, than boys who were kept back by fanciful parents, leſt they ſhould be injured by too early application, or catch the inelegant enunciation of an illiterate woman.

Let then the child be taught to read, as ſoon as the infant faculties begin to exhibit ſymptoms of improveable expanſion ‡; his attention, active in

* The Gracchi were educated, non tam in gremio quam in ſermone matris. *Not ſo much in the lap, as in the converſation of a mother.*

† Ante omnia ne ſit vitioſus ſermo nutricibus; has primum audiet puer, harum verba effingere imitando conabitur; non aſſueſcat ergo, ne dum infans eſt, ſermoni qui dediſcendus eſt.

QUINTILIAN.

‡ "No;" ſays Rouſſeau, "keep his mind idle as long as poſſible. You will never make wiſe men, unleſs you can make boys idle and wild."

This ſingular man tells us with an air of wiſdom, that neither fables, languages, hiſtory, geography, chronology,

in the extreme, muſt fix on a variety of objects. Let his book be one of thoſe objects, though by no means the only one. Let no long confinement, and no ſeverity of reprimand or correction attend the leſſon. A little will be learned at the earlieſt age, and with the eaſieſt diſcipline. That little will infallibly lead to farther improvement; and the boy will ſoon, and with little pain to himſelf or others, learn to read; an acquiſition, conſidered in its difficulty and in its conſequences, truly great. He, on the other had, who is retarded, by the theoretical wiſdom of his friends, till he is ſeven or eight years old, has this burdenſome taſk to begin, when habits of idleneſs have been contracted, and when he ought to be laying the foundation of claſſical knowledge.

It is much to be lamented, that mothers in the higher ranks of life, who are uſually beſt qualified for the taſk, ſeldom have time or inclination to take an active part in the elementary education of their own children. The happieſt conſequences ſhould flow from their immediate interpoſition. But it muſt be confeſſed, that the employment, though maternal tenderneſs and a ſenſe of duty may render it tolerable, is by no means pleaſurable; unleſs, indeed, under the particular circumſtances of a remarkable docility in the pupil, and an amiable diſpoſition. It may not, however, be irkſome to ſuperintend

chronology, geometry, nor any of the ſtudies in which boys have been uſually initiated in all ages by the greateſt men, are proper for children under twelve or fifteen. Such doctrines do modern ſages advance, for the ſake of diſtinction! See EMILIUS.

the

the child's improvement under the governeſs or ſervant of whatever denomination.

To facilitate the acquiſition of the art of reading, various contrivances have been invented. The letters have been made toys, and the whole buſineſs of learning to read has been converted into a game at play. The idea is pleaſing and plauſible; but I never yet ſaw any great ſucceſs attend the attempt. Looſe letters cut in ivory, are apt to be inverted, and to puzzle the child by the different appearance they make in different poſitions. Reading, if it was a game, was ſtill ſuch a game, as the child liked leſs than his other diverſions. It was, indeed, a game at which he would never play if he could help it. I am not quite ſure, that it is right to give him a notion that he has nothing to do but to play. Let him know, that he has buſineſs of a ſerious kind; and, by attending to it periodically, let him contract a habit of application. A temporary attention to ſomething by no means tedious or laborious, but which at the ſame time he is not to conſider as play, will make his diverſion more agreeable. Indeed viciſſitude is neceſſary to render diverſions pleaſing. They become painful buſineſs, when continued without variety. We all come into the world to perform many duties, and to undergo many difficulties; and the earlier the mind learns to bear its portion of them, the leſs likely will it be to ſink under thoſe burdens which will one day be impoſed upon it. To lead a child to ſuppoſe that he is to do nothing which is not conducive to pleaſure, is to give him a degree of levity, and a turn for diſſipation, which will certainly prevent

prevent his improvement, and may perhaps occaſion his ruin.

It is not rigid to explode thoſe fanciful modes of inſtruction which injure, while they indulge, the inexperienced pupil. But it would be rigid not to unite the agreeable with the uſeful, whenever the union can be effected. Books, therefore, written for the uſe of children, ſhould be rendered pleaſing to the eye and to the imagination. They ſhould abound in cuts *, and ſhould be adorned with gilding, and every attractive colour. The matter ſhould be not only intelligible to the weakeſt capacity, but intereſting. Fables are univerſally uſed, and with great propriety. No one wants to be informed how many, and how various, are the books in our language adapted to the uſe of children. Even the common ſpelling-books, though they exhibit no great ingenuity in their compilation †, are ſufficiently well calculated to teach the art of reading, and have been inſtrumental in teaching by far the greater part of the

* At firſt a plain alphabet, clearly and diſtinctly printed on fine paper, is the moſt adviſeable; for the child will not look at the letter when there is a print of ſome more amuſing object at its ſide. When it can read a little, ſo as to know ſomething of the meaning of the prints, then they are proper.

† If they were printed on a better type and paper, I think they might ſuperſede the uſe of all other initiatory compilations. Learning is under greater obligations than ſhe is willing to allow to Meſſrs. Dilworth, Dyche, and other moſt uſeful, though not very illuſtrious, authors of ſpelling-books.

nation, from their firſt appearance. A * poeteſs of our own times, remarkably diſtinguiſhed by her taſte and genius, has condeſcended to compoſe little books for the initiation of children in reading, and they ſeem well adapted to effect her laudable purpoſe.

The greateſt objection to the very early inſtruction which I recommend is, that, when injudiciouſly directed, it may injure the health of the tender pupil. But it may certainly be ſo conducted, as neither to injure health †, nor to preclude that lovely cheerfulneſs which marks and adorns the vernal ſeaſon of life. All corporeal puniſhment ‡, and all immoderate re-

* Mrs. Barbauld, whoſe condeſcenſion in writing theſe little books, is not leſs amiable than her ingenuity.

† "There is nothing to hinder a child from acquiring every uſeful branch of knowledge, and every elegant accompliſhment ſuited to his age, WITHOUT IMPAIRING HIS CONSTITUTION; but then the greateſt attention muſt be had to the powers of the body and the mind, that they neither be allowed TO LANGUISH FOR WANT OF EXERCISE, *nor be exerted beyond what they can bear.*"

Dr. GREGORY.

This amiable writer has, however, uſed ſome arguments, which, I fear, will induce very indulgent parents to put off inſtruction too long. What he ſays is plauſible. But I think he uſes ſome arguments which I ſhall call *argumenta ad matres.*

‡ Ὀυ λυπῶντα δεῖ ΠΑΙΔΑΡΙΟΝ μᾶθειν ἀλλα καὶ πειθοντά τι.

Correct your LITTLE ONE *by winning arts*
Of ſoft perſuaſion; but for ear to grieve
His tender heart. MENANDER

ſtraint,

ſtraint, muſt be prohibited. Praiſe, careſſes, and rewards, are the beſt incitements to application. If theſe will not operate, the point muſt for a while be given up. A more favourable ſeaſon will ſoon arrive, under proper management. Theſe motives, however, will ſeldom fail, when applied by the parents, or by thoſe who with the real intereſt of the child at heart, have alſo integrity and diligence to promote it. Such qualities are certainly more deſirable in the firſt inſtructors, than learning and great abilities *.

* Quidam literis inſtituendos, qui minores ſeptem annis eſſent, non putaverunt, quod illa prima ætas et intellectum diſciplinarum capere et laborem pati non poſſit.

Quid meliùs alioqui facient, ex quo loqui poterunt? Faciant enim aliquid neceſſe eſt. Aut cur hoc, quantulumcunque eſt, uſque ad ſeptem annos lucrum faſtidiamus? Nam certè quamlibet parum ſit quod contulerit ætas prior, majora tamen aliqua diſcet puer eo ipſo anno, quo minora didiciſſet. Hoc per ſingulos annos prorogatum in ſummam proficit; et, quantum in infantia præſumptum eſt temporis, adoleſcentiæ acquiritur. . .

Non ergo perdamus primum ſtatim tempus: atque eo minus, quòd initia literarum ſolâ memoriâ conſtant; quæ non modò jam eſt in parvis, ſed tum etiam tenaciſſima eſt.

Some have thought that none ſhould be inſtructed in letters who are under ſeven years of age, becauſe that early period can neither comprehend learning nor endure labour.

But what can they do better from the time at which they are able to talk? For ſomething they muſt do. Or why ſhould we ſlight the gain, little as it is, which accrues before the age of ſeven? For certainly, however little that may be which the preceding age ſhall have

have contributed, yet the boy will be learning greater things in that very year, in which he would otherwiſe have been learning ſmaller. This, extended to ſeveral years, amounts to a ſum; and whatever is anticipated in infancy, is an acquiſition to the period of youth.

Let us not then throw away even the very firſt period; and the leſs ſo, as the elements of learning require memory alone, which is not only found in little boys, but is very tenacious in them.

QUINTILIAN.

SECTION II.

ON DISCOVERING WHETHER OR NOT THERE EXISTS A NATURAL PROPENSITY TO LEARNING, AND ON FIXING THE DESTINATION, ACCORDING TO APPEARANCES AT AN EARLY AGE.

Ut ſæpè ſumma ingenia in occulto latent!
How oft the greateſt genius lies conceal'd! PLAUT.

MUCH has been ſaid on the neceſſity of ſtudying the natural propenſity of the pupil, and of directing him to thoſe peculiar ſtudies to which he appears particularly adapted by nature. Maſters have been cenſured for giving their inſtructions without a due diſcrimination, and for training a great number of boys, of different tempers and deſtinations, exactly in the ſame method. The cenſure is often miſplaced; for it ſeldom happens that the opinion of the maſter has any influence in determining either the future profeſſion of the boy, or the particular modes of preparation for it. The parent, for inſtance, who has friends in the Church or in the State, ſends his child to the grammar-ſchool, where he is to be qualified for the univerſity. Perhaps chance, or the caprice of the child, or an opinion that he is not likely to make his way in any other road, determine the father in ſelecting him for a learned or a clerical life. The maſter receives him into his ſchool. He can ſeldom have a competent trial of him, previous to admiſſion. To refuſe him, even if he deſpaired of his ſucceeding as a ſcholar, would

would perhaps, in many reſpects, be imprudent; and very likely, if the ſchool is an endowed foundation, it would be unjuſtifiable. In this ſchool there uſually is, and there ought to be, a regular plan of ſtudy. According to this plan, every ſcholar muſt, for the moſt part, proceed. There cannot poſſibly be adopted as many different methods of inſtruction, as there are diverſities of genius among the numerous individuals who fill a ſchool. The parent is commonly appriſed of the uniformity of the plan, and is not eaſily convinced that his ſon is leſs fit * than others to ſubmit to it. At leaſt, the previous determination, that he ſhall be brought up to ſome preferment which may be made a ſinecure in the Law or the Church, makes him careleſs about literary attainments, provided the boy is enabled, by a ſuperficial improvement, to paſs from the ſchool to the univerſity, and to go through thoſe forms, without which he cannot obtain the lucrative office which waits for his acceptance.

Even where intereſt is not in view, the parent, without experience or examination, often dictates the general plan of ſtudy in which his ſon ſhall proceed: and would be not a little offended, were a maſter to refuſe to admit, or adviſe to remove from his ſchool, the boy who is placed under his care. Indeed, in the preſent ſtate of things, maſters are unfortunately

* ——————Culpa docentis
Scilicet arguitur, quod lævâ in parte mamillæ
Nil ſalit Arcadico juveni. Jus.
The fault is laid on the maſter, when the natural ſtupidity of the pupil prevents his improvement.

neceſſitated

neceſſitated to conſider themſelves under an obligation to the parent, and conſequently to repreſs or ſubmit their own judgment, when it does not coincide with paternal authority.

But ſuppoſing that maſters were appealed to, and their judgment followed, in determining whether or not a boy is fit for a learned life, and in pointing out the means which are the likelieſt to lead to ſucceſs in it; and alſo that, after a long trial, they were diſintereſted enough to acquaint a parent with a ſon's inability; yet there would be many miſtakes committed in this important deciſion. For though maſters, from their general experience, and from their particular knowledge of the boy placed under their inſpection, are indiſputably the moſt competent judges; yet, from the nature of things, they muſt often be miſtaken. The appearances, from which they muſt judge, are deceitful. A boy, during three or four years continuance at ſchool will appear ſtupid, and will make little proficiency. Keep him there another year, and perhaps his parts break forth on a ſudden; his emulation is ſtrongly excited: he feels a pleaſure in his progreſs, and ſoon outſtrips thoſe who went before him. This revolution often takes place. On the other hand, he who is cried up as a prodigy of infant genius, ſometimes becomes dull, contracts an averſion to learning, and at laſt arrives at no valuable attainment. The mental faculties, in different conſtitutions, diſplay themſelves earlier or later, according to ſome internal organiſation, as difficult to be obſerved as explained by human ſagacity. THE PARENT,

THEREFORE,

THEREFORE, MUST FOLLOW THE DICTATES OF COMMON SENSE AND PRUDENCE IN THE DISPOSAL OF HIS CHILD, AND LEAVE THE RESULT TO PROVIDENCE *. Suppoſing him diveſted of all parental partiality, he cannot form ſuch a judgment of a child, at that early period at which his future profeſſion is often fixed, as can fully be relied on; but he may ſee clearly the faireſt proſpect of temporal advantage, and he may purſue the uſual methods of qualifying his ſon with a degree of conſtancy, vigilance, and induſtry, which may, in ſome meaſure, ſupply the defects of nature, if any exiſt. This will be the wiſeſt conduct, notwithſtanding what has and will be ſaid, by thoſe whoſe wiſdom originates in theory uncontrouled by practice, on the neceſſity and the poſſibility of diſcovering in childhood the predominant defects or excellencies which point out the intention of Nature †.

* Ἑλοῦ βίον ἄριστον, ἡδὺν δὲ ἀδὸν ἡ συνήθεια ποιήσει. *Chuſe the beſt life, and cuſtom will render it agreeable.* PLUTARCH.

† The marks of a proper diſpoſition for a ſcholar are theſe, according to Socrates, in Plato de Rep. He muſt be, ευφυης, μνημων, φιλομαθης, φιλοπονος, φιλησκοος, ζητητικος, φιλεπαινος. *Naturally well-formed, of a good memory, fond of learning, fond of labour, fond of hearing inſtruction, curious, and a lover of praiſe.* But we know not how to aſcertain, in a very young child, the infallible ſigns of theſe qualities. See UPTON's note on Aſcham.

This paſſage is taken from Aſcham, who has not quoted it faithfully from Plato, though he has made no material alteration.

All human creatures, not in a ſtate of real idiotiſm, are capable of making ſome advances in knowledge *; and it is ſomething to proceed a little way †. Idiotiſm, however, and all very near approaches to it, are viſible to a common obſerver; and he may be ſuſpected to be in that ſtate himſelf, who ſhould ſelect a ſon under this misfortune for a ſtudious life. But there is no good reaſon, why all who poſſeſs a common ſhare of common underſtanding, ſhould not have a fair probation ‡. At any rate, it is probable they will make ſome improvement. It is poſſible they may make a great one. For no one can foreſee, to what extent that ſhare of underſtanding may be dilated, by the co-operation of a ſe-

* "Could I chuſe, ſays Rouſſeau, I would prefer an ordinary underſtanding . . . common men only require education . . . others will acquire knowledge, let us do what we will." I leave the reader to form his own opinion of this ſage. There is truth however in the aſſertion, that men of genius will often educate themſelves. EMILIUS.

† Eſt quodam prodire tenus. HOR.

‡ Beſides, there is a mediocrity of excellence, which is very deſirable: Ουδὲ γαρ Μιλων ἔσομαι, καὶ ὅμως ου κ ἀμελῶ του σώματος· ουδὲ Κροῖσο, καὶ ὅμως ουκ ἀμελω τῆς κτησεως· ουδ' ἁπλῶς αλλου τινὸς τῆς ἐπιμελειας, διὰ την ἀπόγνωσιν τῶν ἀκρων, ἀφιςάμεθα. *I ſhall never be Milo, and yet I do not neglect my body. Nor Cræſus, and yet I do not neglect my property; nor do we decline any other care, through a deſpair of arriving at the ſummit of excellence.* ARRIAN. Ep.

Exigo itaque a me, non ut optimis par ſim, ſed ut malis melior. *I require of myſelf, not that I ſhould equal the beſt, but be better than the bad.* SENECA.

cret

cret and internal vigour with favourable circumſtances.

I wiſh to guard parents againſt a common miſtake. They are apt to think early vivacity and loquacity marks of genius, and conſequently to diſpenſe with application. I would deſpair of none but ideots; but I would ſooner deſpair of a remarkably vivacious child, than of one whoſe reſerve and ſilence exhibit to careleſs obſervers the appearance of dulneſs *.

* Illud ingeniorum velut præcox genus non pervenit ad frugem . . . . Placent hæc annis comparata, deinde ſtat profectus, admiratio decreſcit. *That early ripe kind of underſtanding does not come to much . . . Theſe things pleaſe us when we compare them with the boy's age; then improvement ſtands ſtill, and admiration gradually decreaſes.*

QUINTILIAN.

"We are apt to reckon thoſe children the "ſprightlieſt who talk the moſt; and, as it is not "eaſy for them to think and talk at the ſame time, "the natural effect of their too much talking is, "too little thinking." Dr. BEATTIE.

"Nothing is more difficult than to diſtinguiſh in "childhood real dulneſs and want of capacity, "from that ſeeming and deceitful dulneſs, WHICH "IS THE SIGN OF A PROFOUND GENIUS."

ROUSSEAU.

Cato was dull in childhood; but Cæſar, Alexander, Paſcal, Pope, and many other eminent perſons, are recorded to have been lively.

"Among the Engliſh poets, Cowley, Milton, and Pope, might be ſaid to LISP IN NUMBERS; and have given ſuch early proofs, not only of powers of language, but of comprehenſion of things, as to more tardy minds ſeems ſcarcely credible.

dible. But of the learned puerilities of Cowley there is no doubt, ſince a volume of his poems was not only written but printed in his thirteenth year; containing, with other poetical compoſitions, the tragical hiſtory of Pyramus and Thiſbe, written when he was ten years old; and Conſtantia and Philetus, written two years after."

Dr. JOHNSON.

With reſpect to early proficiency, we may ſay in the well-known words of an antient, SAT CITO, SI SAT BENE; *ſoon enough, if well enough.*

SECTION III.

ON THE QUESTION, WHETHER A PUBLIC OR A PRIVATE EDUCATION IS TO BE PREFERRED?

Non enim vox illa præceptoris, ut cœna, minùs pluribus ſufficit; ſed ut ſol, univerſis idem lucis caloriſque largitur. *For the maſter's inſtructions, do not become, like a dinner, inſufficient for more than a certain and limited number; but, like the ſun, diſpenſe a like degree of heat and light to* ALL.

QUINTILIAN.

FROM the time of Quintilian to the preſent day, it has remained a queſtion, whether public or private education is the more conducive to valuable improvement? Quintilian approved of public education, and has ſupported his opinion, as indeed he uſually does, with reaſons which carry with them irreſiſtible conviction. From the arguments which he has uſed, and from the dictates of obſervation, I am led not only to prefer public, but entirely to diſapprove private, education *, unleſs under

* By private, I mean only *domeſtic* and *ſolitary* education; I do not mean the education of thoſe ſchools, which, though they are called private, have all the advantages of public ſchools; ſuch as a number of boys, emulation, &c.

the particular circumſtances which I ſhall preſently enumerate.

Though, upon the whole, I prefer the education of ſchools, yet I know that much licentiouſneſs has often been found in them. The prevailing manners of the age, and of the world at large, are apt to inſinuate themſelves into thoſe ſeminaries of learning, which, by their ſecluſion from the world, might be ſuppoſed to be exempted from its corruption. The ſcholars often bring the infection from home; and perhaps the maſters themſelves at length acquire a tinge from the predominant colour of the times. From whatever cauſe it proceeds, it is certain that ſchools often degenerate with the community, and contribute greatly to increaſe, by diffuſing, at the moſt ſuſceptible periods of life, the general depravity. The old ſcholaſtic diſcipline relaxes, habits of idleneſs and intemperance are contracted, and the ſcholar often comes from them with the acquiſition of effrontery alone to compenſate his ignorance. When I recommend public ſchools, therefore, I muſt be underſtood to mean places of education where the intention of the pious founder is not quite forgotten, and where a degree of the more practicable part of the original diſcipline is ſtill retained. Such, I truſt, may be found, and ſuch will increaſe in number, when the general diſſipation, which, it is confeſſed, has remarkably prevailed of late, ſhall be corrected by public diſtreſs, or by ſome other diſpenſation of Divine Providence.

The

The danger which the morals are * ſaid to incur in ſchools, is a weighty objection. I moſt cordially agree with Quintilian, and with other writers on this ſubject, that it is an ill exchange to give up innocence for learning. But perhaps it is not true, that, in a well-diſciplined ſchool (and it is only ſuch an one which I recommend), there is more danger of a corruption of morals than at home. I am not unacquainted with the early propenſity of the human heart to vice, and I am well aware that boys contribute greatly to each other's corruption. But I know, that the pupil who is kept at home cannot be at all hours under the immediate eye of his parent or his inſtructor. It muſt happen, by chance, neceſſity, or neglect, that he will often aſſociate with menial ſervants, from whoſe example, eſpecially in great and opulent families, he will not only catch meanneſs of ſpirit, but vice and vulgarity. But ſuppoſing him to be reſtrained from ſuch communication, the examples he will ſee in the world, and the temptations he will meet with in an intercourſe with various company at an early age, will affect his heart, and cauſe it to beat with impatience for his emancipation from that reſtraint which muſt be removed at the approach of manhood. Then will his paſſions break forth with additional violence, as the waters of a ſtream which have been long confined. In the courſe of my own experience, I have known young men nearly ruined at the

* Utinam falsò jactaretur.
I wiſh it were falſely reported. QUINTILIAN.

univerſity,

univerſity, who attributed their wrong conduct to the immoderate reſtraint of a domeſtic education. The ſweets of liberty never before taſted, and the allurements of vice never before withſtood, become too powerful for reſiſtance at an age when the paſſions are ſtrong, reaſon immature, and experience entirely deficient.

After all the confinement and trouble of a domeſtic education, it is probable that the boy will at laſt be ſent to the univerſity. There he will find the greater part of his aſſociates, conſiſting of young men who have been educated at ſchools; and if they have any vices, he will now be in much greater danger of moral infection, and will ſuffer worſe conſequences from it, than if he had not been ſecluded from boys at a boyiſh age. He will appear awkward, and unacquainted with their manners. He will be neglected, if not deſpiſed. His ſpirit, if he poſſeſſes any, will not ſubmit to contempt; and the final reſult will be, that he will imitate, and at length ſurpaſs, their irregularities, in order to gain a welcome reception. From actual obſervation I am convinced, that this voluntary degeneracy often takes place under theſe, or under ſimilar circumſtances. That happy conduct which can preſerve dignity and eſteem at the univerſity, without any blameable compliances, muſt ariſe from a degree of worldly wiſdom and experience, as well as of moral rectitude, rarely poſſeſſed by him who has been educated in a cloſet. It is not enough, that the mind has been furniſhed with prudent maxims, nor that the pureſt principles

have

have been inſtilled into the heart, unleſs the underſtanding has itſelf collected ſome practical rules, which can only be gained by actual intercourſe with others of the ſame age, and unleſs that degree of fortitude is acquired, which perhaps can only ariſe from frequent conflicts terminating in victory.

With reſpect to literary improvement, I think that a boy of parts will be a better ſcholar, if educated at a ſchool than at home. In a ſchool many circumſtances co-operate to force his own perſonal exertion, on which depends the increaſe of mental ſtrength, and conſequently of improvement, infinitely more than on the inſtruction of any preceptor.

Many of the arguments in ſupport of this opinion muſt be common, for their truth is obvious. Emulation cannot be excited without rivals; and without emulation, inſtruction will be always a tedious, and often a fruitleſs, labour. It is this which warms the paſſions on the ſide of all that is excellent, and more than counterbalances the weight of temptations to vice and idleneſs. The boy of an ingenuous mind, who ſtands at the head of his claſs, ranks, in the microcoſm of a ſchool, as a hero, and his feelings are ſcarcely leſs elevated. He will ſpare no pains to maintain his honourable poſt; and his competitors, if they have ſpirit, will be no leſs aſſiduous to ſupplant him. No ſeverity, no painful confinement, no harſh menaces, will be neceſſary. Emulation will effect in the beſt manner the moſt valuable purpoſes; and at the ſame time will cauſe, in the boſom of the ſcholar, a pleaſure truly enviable. View him in his ſeat,

turning his lexicon with the greateſt alacrity; and then ſurvey the pupil in the cloſet, who, with languid eye, is poring, in ſolitude, over a leſſon which he naturally conſiders as the bane of his enjoyment; and concerning which feels no other wiſh, than to get it over as ſoon as he can with impunity. It is true, a private tutor may do good by praiſe; but what is ſolitary praiſe to the glory of ſtanding in a diſtinguiſhed poſt of honour, the envy and admiration of a whole ſchool *?

The ſchool-boy has the beſt chance of acquiring that confidence and ſpirit which is neceſſary to diſplay valuable attainments. Exceſſive diffidence, baſhfulneſs, and indolence, retard the acquiſition of knowledge, and deſtroy its due effect when acquired. They are the cauſe of pain to their poſſeſſors, and commonly do injuſtice to their real abilities, and hurt their intereſts. It is one circumſtance in public ſchools, which tends to give the ſcholars a due degree of confidence, that public examination or election days are uſually eſtabliſhed in them; when, beſides the examination, which, if undergone with credit, inſpires courage, orations are ſpoken before numerous auditors. This greatly contributes to remove that timidity, which has ſilenced many able perſons brought up to the bar and the pulpit. The neceſſity of making a good appearance on public days, cauſes a great degree of attention to be paid to

* Ducere verò claſſem multo pulcherrimum. *But to take the lead in the claſs is the higheſt honour.* QUINTILIAN.

the

the art of ſpeaking; an art, which, from the defect of early culture, has been totally wanting in ſome of our beſt divines; many of whom never gave ſatisfaction to a common audience, in preaching thoſe compoſitions, which, when publiſhed, have been admired in the cloſet.

The formation of connexions * which may contribute to future advancement, and of friendſhips which cannot eaſily be diſſolved, has always been a powerful argument in ſupport of the preference of public ſchools. Such connexions and ſuch friendſhips have been, and may be formed. The opportunity which public ſchools afford, is certainly an additional circumſtance in recommendation of them. But I cannot omit expreſſing my diſapprobation of the practice which has ſometimes prevailed, of ſending a ſon to ſchool merely to form connexions. One reaſon is, that a ſon, in ſuch caſes, has been uſually inſtructed, at home, to pay a ſervile deference to thoſe of his ſchool-fellows who are likely to be diſtinguiſhed by future rank or fortune. By this ſubmiſſion, he has acquired a meanneſs of mind highly diſgraceful to a man of liberal education. He has entered into a voluntary ſlavery, the ſelf-abaſement and inconveniences of which no emolument can compenſate;

* Μέγα πρὸς φιλίαν ϗ τὸ σύντροφον. *To be educated together contributes much to friendſhip,* ARISTOT.

Memor
Actæ, non alio rege, puertiæ.
Remembering the having ſpent the puerile age under the ſame maſter. HOR.

and he has not unfrequently been fruſtrated in his expectation even of profit; for it ſo happens, that the ſervility which accommodates the great man, often renders the voluntary dependent contemptible in his ſight. After many years ſervitude, the greedy expectant is often diſmiſſed, as he deſerves, unrewarded. But let him gain what he may, it will, in my opinion, be dearly purchaſed at the price of the conſcious dignity of a manly independence *. Thoſe diſintereſted friendſhips which are formed at public ſchools, from a real congeniality of ſentiments and taſte, will certainly contribute much to comfort, and perhaps to advancement. Experience proves, that they are more durable than the intimacies which are contracted at any ſubſequent period.

A great degree of bodily exerciſe is neceſſary for boys. Nature has taken care to provide for this neceſſity, by giving them a propenſity to play. But they never enter into the puerile diverſions with proper ſpirit, but with boys. He then who is placed at a ſchool, has the beſt opportunity of anſwering the intentions of nature, in taking that conſtant exerciſe which at once

* Prandet Ariſtoteles quando Philippo lubet; Diogenes, quando Diogeni. *Ariſtotle goes to dinner when Philip pleaſes; Diogenes, when Diogenes.*

—— Miſerum eſt alienâ vivere quadrâ.

It is wretched to live at another man's table. JUV.

How much happier, ΠΑΝΤΑ ΩΣ ΘΕΛΕΙ ΠΟΙΕΙΝ. μὴ κωλυεσθαι μηδ' αναγκάζεσθαι, *to do as one pleaſes,* UNDER THE CONTROUL OF REASON, *not to be hindered nor compelled.* EPICT.

contributes

contributes to ſtrength of body and vivacity of mind.

I may add to the many arguments in favour of ſchool-education, the pleaſure and enjoyment of the pupil *. Placed in a little ſociety of members like himſelf, he finds ample ſcope for the exertion of his various powers and propenſities. He has friends and playfellows conſtantly at hand; and the buſy ſcene paſſing before him, is a never-failing ſource of amuſement †.

The private pupil languiſhes in ſolitude, deprived of many of theſe advantages, or enjoying

* "As it is uſual with me to draw a ſecret unenvied pleaſure from a thouſand incidents overlooked by other men, I threw myſelf into a ſhort tranſport, forgetting my age, and fancying myſelf a ſchool-boy. This imagination was ſtrongly favoured by the preſence of ſo many young boys, in whoſe looks were legible the ſprightly paſſions of that age, which raiſed in me a ſort of ſympathy. Warm blood thrilled through every vein. The fading memory of thoſe enjoyments, which once gave me pleaſure, put on more lively colours, and a thouſand gay amuſements filled my mind. It was not without regret that I was forſaken by this waking dream. The cheapneſs of puerile delights, the guiltleſs joy they leave upon the mind, the blooming hopes that lift up the ſoul in the aſcent of life, the pleaſure that attends the gradual opening of the imagination, and the dawn of reaſon, made me think moſt men found that ſtage the moſt agreeable part of their journey." GUARDIAN.

† O fortunatos nimiùm, *ſua ſi bona nôrint!*
O happy beings! IF THEY KNEW WHEN THEY WERE WELL. VIRG.

them imperfectly. He feels but little emulation; he contracts diffidence; he makes few friendſhips, for want of opportunity; he is ſecluded from the moſt healthy exerciſes; and his early youth, the pleaſant ſpring of life, is ſpent in a painful confinement.

But yet there are a few circumſtances which will render private education the moſt proper. Theſe are, uncommon meekneſs of diſpoſition, natural weakneſs of underſtanding, bodily infirmity, any remarkable defect of the ſenſes, and any ſingular deformity. Boys in theſe circumſtances ſhould be treated like thoſe tender plants, which, unable to bear the weather, are placed under glaſſes, and in the ſhelter of the greenhouſe. The oak will flouriſh beſt in an open expoſure *.

* The principal objection offered againſt the education of ſchools, when compared with private tuition, has always been, that the morals are in greater danger at ſchool than at home. But let us hear a ſenſible poet of antiquity.

Plurima ſunt, Fuſcine, et famâ digna ſiniſtrâ—
Quæ monſtrant ipſi pueris traduntque PARENTES . . .
Sic Natura jubet: *velociùs* et *citiùs* nos
Corrumpunt VITIORUM EXEMPLA DOMESTICA . . .
——— Unus et alter.
Forſitan hæc ſpernant juvenes, quibus arte benignâ,
ET MELIORE LUTO FINXIT PRÆCORDIA TITAN.
Sed reliquos fugienda patrum veſtigia ducunt;
Et monſtrata diu veteris trahit orbita culpæ.
Abſtineas igitur damnandis; hujus enim vel
Una potens ratio eſt, ne crimina noſtra ſequantur
EX NOBIS GENITI: quoniam dociles imitandis
Turpibus ac pravis omnes ſumus. JUV. Sat. 14.

There

There are many reprehenſible things which the parents themſelves point out and hand down to their children . . . So nature orders it; the examples of vice which we ſee at home corrupt us ſooner than any others. . . . One or two, whoſe hearts Titan has formed of better clay, and with a partial hand may, indeed, eſcape the influence of ſuch example; but the reſt are led into thoſe footſteps of their fathers which ought to be ſhunned; and the path of ſome habitual vice pointed out for a long time, by a parent, draws them into it. Abſtain therefore from improper conduct; if it were only for this reaſon, leſt our offspring ſhould follow our vices; ſince we are all too teachable in learning to imitate what is baſe and wicked.

Add to this, that Lycurgus, Plato, and many other wiſe men of antiquity, as well as of modern times, have preferred a public education.

Quod quidèm, cùm iis a quibus clariſſimarum civitatum mores ſunt inſtituti, tum eminentiſſimis auctoribus video placuiſſe. WHICH, INDEED, I FIND, WAS APPROVED, as well by thoſe WHO ESTABLISHED THE MANNERS AND CUSTOMS OF THE MOST CELEBRATED STATES; AS BY THE MOST EMINENT AUTHORS. QUINT.

I refer my reader, on this ſubject, and indeed on almoſt all ſubjects which concern education, to the excellent Quintilian. His book might ſuperſede all others of the kind, if it had not been limited to the ſingle object of forming an orator for the tribunal. He writes like a father; while at the ſame time he diſplays the ingenuity and ſolidity of a moſt judicious and long experienced preceptor.

Rollin, who is indeed another Quintilian, has publiſhed a moſt agreeable abridgment of this virtuous and learned Antient. This book is one of thoſe which I recommend as conſtant companions both to the maſter and the ſcholar.

I wiſh I could forget that Quintilian groſsly flattered the emperor Domitian. His hopes or his fears overcame his ſpirit. Let the young ſtudent pity and forgive, but not imitate, his meanneſs in this diſgraceful inſtance.

SECTION IV.

ON GRAMMARS, AND INTRODUCTORY BOOKS TO THE LATIN.

Plus habet operis quam oſtentationis.
This buſineſs has more of labour in it than of ſhew.
QUINTILIAN.

OF no books has there appeared a greater variety than of Grammars. Almoſt every maſter of eminence ſeems, at one time, to have thought that he could improve or facilitate the elementary parts of the Latin language. Many of their productions were really ingenious; but the multiplicity of them tended to retard, rather than to promote, a general improvement.

An uniformity of grammars in all grammar-ſchools is of great importance to the public; and ſo it appeared to King Henry the Eighth, and to ſucceeding monarchs, who ſtrictly enjoined the univerſal uſe of that excellent compilation which paſſes under the name of Lily, though he was not the only compiler of it. Of ſuch material conſequence was this uniformity eſteemed, and ſuch were the pains taken to preſerve it, that biſhops were obliged to enquire

quire at their viſitations, in the reign of Elizabeth, and ſince, whether there were any other grammar taught in any ſchool within their reſpective dioceſes, than that which was ſet forth by King Henry the Eighth, and has ſince continued in uſe? Other grammars have, indeed, occaſionally been uſed during the lives of their authors, and in the ſchool for which they were intended; but none of them have remained long, or become general. I will therefore confidently recommend a continuance of this grammar, becauſe the experience of more than two centuries has evinced its utility, and becauſe I am ſure there is none better accommodated to ſchools. Time has decided on it; and it is often no leſs injurious than preſumptuous to controvert his deciſions.

In the old editions of Lily's grammar, there were a few miſtakes; ſuch as tend to prove the remark, that nothing is begun and brought to perfection at the ſame time; yet ſuch as do not miſlead the learner in any truly important article. But every thing ſhould certainly be rendered as perfect as human abilities can render it; and therefore the ingenious Dr. Ward has very properly publiſhed a new edition, with notes and corrections. Boys do not often attend to notes in the grammar; they are uſually ſatisfied with the text. Yet it is right that where there are errors or omiſſions, there ſhould be notes to correct and ſupply them. They may do good, they can do no harm; and therefore it is proper to adviſe the general reception

reception of Ward's edition of this ancient grammar *.

The Eton Introduction † is an uſeful abbreviation, and perhaps very juſtly preferred, upon the whole, to the more ‡ prolix original. Nothing militates againſt the reception of it, but a wiſh to preſerve the uniformity of grammars; and Lily's has hitherto prevailed with good ſucceſs. For the ſame reaſon, I would not adopt Ruddiman's Rudiments, nor any of thoſe various Introductions which are uſed in ſome ſeminaries. I do not in any reſpect cenſure them;

* "Of all the various Grammars now taught in the ſchools about town, I would recommend only the old common one; I have forgot whether Lily's or an emendation of him. The others may be improvements; but ſuch improvements ſeem to be only mere grammatical niceties, no way influencing the learner, but perhaps loading him with trifling ſubtilties, which, at a proper age, he muſt be at ſome pains to forget." GOLDSMITH.

There are, however, it muſt be confeſſed, ſome ſuperfluities in this grammar.

Minutiæ ought not to be attended to in firſt going over the Grammar. Many maſters compel their boys to attend to the *minutiæ* of Grammar ſo long and ſo cloſely, that one would think they were teaching the *ſcience of grammar* only, and not a language, to the attainment of which the grammar is but an inſtrument.

† I call this Lily's Grammar, for it is only an epitome of it, with a few alterations.

‡ Verum ut hujuſmodi præcepta fateor neceſſaria, ita velim eſſe, quam pauciſſima, modo ſint optima; nec unquam probavi literatorum, vulgus, qui, in his inculcandis complures annos, remorantur. ERASMUS.

I only

I only think them unneceſſary, and avoid them for the ſake of preſerving uniformity.

Nor is this regard to uniformity founded on caprice, but on many ſolid reaſons. Among others, it may be remarked, that boys are frequently removed from one ſchool to another. If they change their grammars, the injury they receive by removal is great. They muſt inevitably loſe time. Happy if that is the worſt conſequence! A perplexity of mind often enſues, fatal to their farther advancement. That maſter has had but little experience, to whom the ill effects of a change in grammars are unknown.

But whatever grammar may be uſed, I would not have the attention of the young ſcholar confined during a very long time to the grammar only. I mean, that as ſoon as poſſible he ſhould be introduced to the parſing * and conſtruing of ſome

* "When one hears a boy analyſe a few ſentences of a Latin author, and ſhew that he not only knows the general meaning and the import of the particular words; but alſo can inſtantly refer each word to its claſs, enumerate all its terminations, ſpecifying every change of ſenſe, however minute, that may be produced by a change of inflexion or arrangement, explain its ſeveral dependencies, diſtinguiſh the literal meaning from the figurative, one ſpecies of figure from another, and even the philoſophical uſe of words from the idiomatical, and the vulgar from the elegant, recollecting occaſionally other words and phraſes that are ſynonymous or contrary, or of different though ſimilar ſignification, and accounting for what he ſays, either from the reaſon of the thing, or by quoting a rule of art, or a claſſical authority, one muſt be ſenſible that, by ſuch an

ſome eaſy Latin author, in order to exemplify, by actual reading, the many rules he every day commits to memory. This not only enables him to underſtand them more clearly, and to remember them better, but renders the ſtudy of grammar, which to a young mind, is of neceſſity dry, leſs unentertaining. I have known boys quite wearied and diſguſted with learning the grammar, for a whole year, without any variety. Neither were they ſo well grounded as others who had opportunities of applying the various rules, by reading leſſons in ſome eaſy author.

The grammar is by no means to be neglected or deferred. If a grammatical foundation be not laid deep at an early age, it will not often be laid in ſuch a manner as to bear a large ſuperſtructure. Let me then be clearly underſtood. The grammar ſhould be daily and hourly ſtudied; but in order that it may be ſtudied with more ſucceſs and more pleaſure, I wiſh the eaſieſt and moſt entertaining Latin author, that can poſſibly be found, to be read

an exerciſe, the memory is likely to be more improved in ſtrength and readineſs, the attention better fixed, the judgment and taſte more ſucceſsfully exerted, and a habit of reflexion and ſubtle diſcrimination more eaſily acquired, than it could be by any other employment equally ſuited to the capacity of childhood. *A year paſſed in this ſalutary exerciſe will be found to cultivate the human faculties, more than* SEVEN *ſpent in prattling that French which is learned by rote.* Dr. BEATTIE.

See his Eſſay on the Utility of claſſical Learning, where the reader will find many excellent obſervations.

with

with it. This reading ſhould commence as ſoon as the nouns, pronouns, and verbs are perfectly learned. It is certain that a boy will improve much faſter by theſe means, than by labouring invariably in the ſame courſe, till he has paſſed through the grammar in all its parts; a method not uncommon.

I know it is a frequent objection to the received grammars, that the rules are in Latin. It has been called abſurd to begin, as it were, with the end, and to learn Latin by thoſe rules which preſuppoſe a knowledge of Latin already acquired. The objection appears plauſible to thoſe who are not properly acquainted with the ſubject. But it muſt be remembered, that there is ſubjoined to the end of the Latin grammar a literal tranſlation, and that, by learning the rules in Latin, the meaning of many words is diſcovered to the ſcholar, which would be unknown to him if he learned them in Engliſh only; that he is initiated by theſe in the art of conſtruing; and, to ſum up the whole in a few words, that more good ſcholars have been formed in this method than by others, which, indeed, have generally been invented and practiſed by the vain or the viſionary. The long duration, the univerſality, the ſucceſs, and the reaſonableneſs, of the practice of learning Latin rules, will probably continue it, notwithſtanding the attacks of thoſe who derive their ideas chiefly from ſpeculation.

Parents, indeed, who have not had a claſſical education themſelves, and who are unacquainted with the true means of obtaining its advantages, and perhaps with the nature of them,

them, are apt to be impatient in the expectation of their appearance *. When a boy begins to learn Latin, they immediately expect him to ſhew ſome evident ſuperiority over others in all the puerile purſuits. Perhaps he appears inferior to them. His attention to his grammar may cauſe a temporary neglect of leſs important, but more ſhining, attainments. What he is learning has nothing of ſhew in it. It makes no appearance in the eyes of the ſuperficial. It is, as Quintilian obſerves, like the foundation of a building, which, though the moſt important part, lies concealed under the earth. Parents muſt not expect the crop in the ſeaſon of planting. They muſt form an analogical argument, from conſidering the nature of vegetables. Thoſe are ſeldom the moſt valuable, durable, or beautiful, which emerge from the ground, or expand their bloſſom, at a very early ſeaſon. But others, which are ſcarcely ſeen at the firſt approach of Spring, are often, during their apparent inaction, ſpreading

* There are not wanting thoſe who are ready to take advantage of credulity in this, as well as in other very important matters. They generally produce wonderful ſtories of premature improvement. But "thoſe who tell or receive thoſe ſtories," ſays the ſolid Johnſon, "ſhould conſider, that nobody can be taught faſter than he can learn. THE SPEED OF THE BEST HORSEMAN MUST BE LIMITED BY THE POWER OF HIS HORSE. Every man who has undertaken to inſtruct others, can tell what ſlow advances he has been able to make, and how much patience it requires to recal vagrant inattention, to ſtimulate ſluggiſh indifference, and to rectify abſurd miſapprehenſion."

their

their roots deeply and widely, in order to diſplay, at a maturer period, a profuſe luxuriance.

At great grammar-ſchools, little attention can be paid to this impatience of the injudicious parent. A regular plan is uſually there eſtabliſhed; ſuch an one as, from the earlieſt times, has been attended with ſucceſs. The great and leading principle of that plan is, to lay a FIRM AND DURABLE FOUNDATION IN GRAMMAR. I hope no parental indulgence, and no relaxation of diſcipline, will avail to bring into neglect this leſs ſplendid, but indiſpenſably neceſſary, attainment. When the grammar is learned inaccurately, all other juvenile ſtudies, if proſecuted at all, will be proſecuted inaccurately; and the reſult will be, imperfect and ſuperficial improvement. The exerciſe of mind, and the ſtrength of mind acquired in conſequence of that exerciſe, are ſome of the moſt valuable effects of a ſtrict, a long, and a laborious ſtudy of grammar learning, at the puerile age *. At that age, grammatical ſtudies muſt be difficult; but the difficulty is every day conquered, and the conqueſt has given additional ſtrength and confidence, and facilitated the acquiſition of farther victories †.

* A ſtudy abſolutely neceſſary, but abſolutely diſguſtful to a riper age; therefore more proper for childhood, which cannot be better employed.

Father GERDIL.

† Mr. Cowley is ſaid to have learned grammar by books, and not books by grammar. To apply to both at the ſame time, is certainly beſt, even from the firſt entrance on Latin.

——alterius ſic
Altera poſcit opem res.——
HOR. Art Poet.

But mutually they crave each others aid.
ROSCOMMON.

On the ſubject of initiating children early in the languages, read the ſentiments of the judicious Bruyere.

"One can ſcarcely burden children too much with the knowledge of languages. They are uſeful to men of all conditions, and they equally open the entrance, either to the moſt profound, or the more eaſy and entertaining parts of learning. If this irkſome ſtudy be put off to a little more advanced age, young men either have not reſolution enough to apply to it out of choice, or ſteadineſs to carry it on. And if any one has the gift of perſeverance, it is not without the inconvenience of ſpending that time upon language, which is deſtined to other uſes: And he confines to the ſtudy of WORDS that age of his life that is above it, and requires THINGS; at leaſt, it is the loſing the beſt and moſt beautiful ſeaſon of one's life. This large foundation of languages cannot be well laid, but when every thing makes an eaſy and deep impreſſion on the mind; *when the memory is freſh, ready, and tenacious; when the head and heart are as yet free from cares, paſſions, and deſigns; and thoſe on whom the child depends, have authority enough to keep him cloſe to a long-continued application.* I am perſuaded that the ſmall number of truly learned, and the multitude of ſuperficial pretenders, is owing to the neglect of this."

BRUYERE.

SECTION V.

ON SCHOOL-BOOKS, DICTIONARIES, &c.

Pueris quæ maximè ingenium alant, atque animum augeant, prælegenda. *With boys, thoſe things which tend moſt to nouriſh the genius, and to enlarge the mind, are proper to be read.* QUINTILIAN.

IN the more celebrated ſchools, the proper books are already choſen; becauſe the maſters of them are, and have been, men of judgment and learning. But as I wiſh to comprehend every thing that appears uſeful, I truſt it will not be preſumptuous to make a few remarks on ſchool-books, and the editions of them which are beſt calculated to accelerate the improvement of ſcholars.

The choice of a dictionary is not quite unimportant. I need not ſay that Ainſworth's and the Abridgment, are the only dictionaries to be uſed in the higher claſſes; but it is certain that one of their excellencies, their copiouſneſs, is an objection to them in the lower. When a boy, juſt out of his accidence, begins to read the Latin Teſtament, he is under the neceſſity of looking out almoſt every word in the dictionary. He ſearches for them in Ainſworth's; a book, which even abridged, is, from its bulk, very

very inconvenient to a very little boy; and there, after much labour and loſs of time, he finds the Latin word he ſought. Under it he finds twenty meanings, beſides phraſes and authorities. He reads them all as well as he can, and when he has done, he is as much at a loſs as at firſt. To avoid this very great obſtacle to improvement, I ſtrongly recommend, for the firſt two or three years, the uſe of a little portable dictionary, compiled by Entick. When it is improved, and a little augmented in another edition, it will be, from its convenient ſize and conciſeneſs, the beſt calculated for very young ſcholars of any extant. I muſt repeat, leſt I ſhould be miſunderſtood, that this ſhould only be adopted during the two or three firſt years, and that Ainſworth's is the proper dictionary to be uſed by the ſenior ſcholars. The Abridgment of Ainſworth is undoubtedly better adapted to ſchools than the original work. If any prefer Young's, or Cole's, there is no objection to the uſe of them; though perhaps no good reaſon can be given for the preference.

Schrevelius's Lexicon is, with great propriety, every where uſed. It is particularly adapted to the Greek Teſtament, and to Homer; and is well ſuited both to the beginner, and to the proficient in Greek. Hederic's ought, however, to be always provided in the ſchool, for the common uſe of all the Greek ſcholars; for ſometimes a word will occur in reading, not included in Schrevelius. Scapula's Lexicon is juſtly diſuſed in ſchools, ſince his method is perplexing to a learner, though his book is excellent.

I would baniſh all Nomenclators, parſing Indexes, Synopſes, the Clavis Homerica, and the Clavis Virgiliana. The dictionary, the grammar, and the LIVING INSTRUCTOR, conſtantly near, are the only allowable auxiliaries. The other * contrivances generally ſerve either to

* The following is the opinion of archbiſhop Markham on the ſubject of the FACILITATING METHODS. His opinion deſerves attention as he was a SCHOOLMASTER, and therefore ſpeaks from experience.

"It is natural, indeed, for common minds to look to thoſe things which are obvious, and ſuperficial. It is NATURAL ALSO TO AVOID LABOUR, and to ſeek for COMPENDIOUS METHODS. We may, with very little application, acquire the opinions of thoſe who have gone before us; and if our PURSUITS ARE MEAN, they may ſerve our purpoſe. But NO HIGH POINT OF EXCELLENCE WAS EVER ATTAINED, BUT BY A LABORIOUS EXERCISE OF THE MIND. I do not ſay, that abridgments, ſyſtems, and common places, with the other aſſiſtances, which modern times have ſo abundantly furniſhed, may not have their uſe. At the ſame time, it can ſcarcely be denied, THAT THEY HAVE CONTRIBUTED VERY MUCH TO LANGUID AND INEFFICIENT STUDIES. The advantages of rational mathematics have perhaps been much abridged by the uſeful invention of algebra. AND IN DIVINITY, PHYSIC, AND LAW, WHATEVER PROMISES TO SAVE US TROUBLE IS GENERALLY A CORRUPTOR, AND LEADS US ONLY TO SUPERFICIAL ATTAINMENTS. The ſame it is, in the inferior profeſſions. WHATEVER FACILITATES THE ART TENDS TO THE DECAY OF IT. To obviate theſe corruptions, our beſt ſecurity ſeems to be in a liberal

to confuſe the ſtudent, or to increaſe, by encouraging his idleneſs. The revivers of learning, who had none of theſe aſſiſtances, have never been excelled in the knowledge of the antient languages.

I have already mentioned the grammar moſt commonly approved. I have preferred Clarke's

beral education; in which, by frequently converſing with thoſe great authors of antiquity, who are diſtinguiſhed FOR JUST AND CLEAR CONCEPTIONS, THE MIND ACQUIRES THE HABIT OF THINKING AS THEY DID, AND IS TEMPTED TO TRY ITS OWN POWERS. The profeſſion of phyſic is one of the moſt liberal and uſeful; it has a connexion with learning and ſcience of every kind; it has great opportunities of adding to the common ſtores of knowledge, and has uſually been particularly converſant in elegant letters; without the aid of which, it can neither uſe its beſt ſources, nor communicate its diſcoveries with any advantage.

"It is to be lamented, that many attend only to the technical and vulgar kind of education; uſeful, indeed, as the rules of arithmetic are to the tradeſman; they facilitate the proceſs of his buſineſs, but never apply to his ſentiments or manners. It is to be lamented, that ſo many in the practice of phyſic have looked to this part only; and have contented themſelves with thoſe mechanical acquirements, which a perſon may eaſily poſſeſs, without having the leaſt tincture of any thing that deſerves the name of education. A ſmall acquaintance with languages, enough perhaps for common currency, with a few courſes of lectures in the medical branches, are thought to form a ſufficient ſtock."

Dr. MARKHAM *in a ſermon before the Univerſity of Oxford.*

Introduction for beginners, becauſe the Latin is furniſhed on one ſide of the Engliſh. Perhaps that circumſtance is an objection to its uſe among the higher claſſes. Let then the Eton Exempla Moralia, or Wyllimot's Particles, be ſubſtituted in its place.

With reſpect to chuſing the Latin and Greek books proper to be read in ſchools, and adapting them to the age and claſs of the ſcholars, no judicious and experienced maſter will want directions. But I will beg leave humbly to offer, and not to obtrude, my ſentiments on this ſubject, as it is a ſubject of importance.

Suppoſe then the ſchool to be divided, as it often is, into eight claſſes. In the firſt or loweſt claſs, the grammar only will be uſed; in the ſecond, let Cordery's Colloquies and the Latin Teſtament be introduced; in the third, let the books conſiſt of Cornelius Nepos, Phædrus, and the latter part of Cordery; in the fourth, of Ovid's Epiſtles, Eraſmus's Dialogues, and Phædrus continued; in the fifth, of Ovid's Faſti and Metamorphoſes, Virgil, and Cæſar; in the ſixth, let Greek be commenced, and let the books conſiſt of the Greek Teſtament, Virgil, and Cicero's Letters; in the ſeventh, of the Greek Teſtament, Lucian, Virgil, Cicero de Officiis; in the Eighth, of Homer, Demoſthenes, Xenophon, Virgil, Horace, Juvenal, Cicero's Orations, and his golden treatiſes De Amicitia and De Senectute. The books may certainly be varied with propriety according to the judgment and taſte of the teacher; and I only enumerate theſe, becauſe I think

I think it right, as I have elſewhere ſaid, to deſcend to particulars in a practical treatiſe.

General removals ſhould take place throughout the ſchool twice a-year. The beſt ſcholars ſhould be promoted to the next claſs, and the others remain where they were, another half year. The books ſhould be read in regular rotation, and with the moſt ſcrupulous regard to method and regularity.

The editions of ſchool-books in Uſum Delphini, are almoſt univerſally received. I confeſs I do not approve them. I know that the interpretation is always more attended to than the text. The eye and mind of the young ſtudent are confuſed with a page crowded with that, and with annotations. The maſter ſhould, indeed, have a comment before him, to aſſiſt and facilitate his buſineſs of explanation; but I wiſh the ſcholars to have editions without notes, or with very few notes. The type and paper cannot be too beautiful. Theſe allure and pleaſe the eye. With ſuch editions, let the boy diſcover the meaning of his leſſons, *proprio Marte*, by his own efforts, and the uſe of dictionaries. It will be difficult at firſt. The maſter will have additional trouble. But the ſcholar will derive great ſtrength of mind from being obliged to exert himſelf, and will infallibly improve much faſter, and retain his improvements longer, than if he were aſſiſted with thoſe inventions, which, though they were deſigned to introduce the ſtudent to his books with greater eaſe and ſucceſs, are always abuſed to the gratification of indolence.

I will not close this section without declaring, that, in pointing out books, or editions of books, I neither mean to dictate, nor to promote the interest of any selfish editor. I write what I think, and I offer directions on this topic, unnecessary indeed to the profoundly learned, but such as may possibly suggest some useful hints to the inexperienced instructor *.

* Since the above was written, I have had the satisfaction to find, that I am not singular in disapproving school-books with annotations, &c. Felton has the following passage in his Dissertation on the Classics.

"The celebrated *Dr. Busby* strictly forbad the "use of notes; and, for our Greek and Latin au- "thors, we had nothing but the plain text in a "correct and chaste edition."

"Vera emendatè loquendi facultas optimè paratur, cum ex castigato loquentium colloquio, convictuque, tum ex eloquentium auctorum assiduâ lectione, e quibus ii primum sunt imbibendi, quorum oratio, præterquam quod est castigatissima, argumenti quoque illecebra aliqua discentibus blandiatur."

ERASMUS.

SECTION VI.

ON WRITING EXERCISES.

Stylus optimus magiſter.
The pen is the beſt maſter. Cic.

TO enſure improvement, it is not enough to be paſſively attentive to inſtruction. Opportunities muſt be given to the ſtudent to diſplay his attainments. He muſt learn to reduce theory to practice. He muſt exemplify his rules. He muſt be exerciſed in thinking. He muſt be accuſtomed to ſolitary ſtudy, and a habit muſt be formed of literary labour *.

For all theſe reaſons, it has been the cuſtom of our beſt ſchools to exact from the ſcholars a written exerciſe, to be brought every morning on entrance into the ſchool. Under proper regulations, and duly attended to, both by the inſtructor and the pupil, this practice has been productive of effects greatly beneficial. I therefore recommend it to be univerſally purſued, as ſoon as the pupil ſhall be capable of writing eaſily and legibly.

From the age of eight to ten, no exerciſes can be done with more propriety than thoſe of

*Φυσις, μαθησις, ασκησις. To complete the work, there muſt be united nature, inſtruction, and exerciſe.

Clarke's Introduction *. I think it would be ſuperfluous to go through the whole of that book, and that the moſt ſucceſsful method is to go through a page or two only of each chapter, in order to exemplify the rules of Syntax; and to repeat them three, four, or five times, according to the boy's capacity, and improvements. This method, I am convinced by experience, will give the ſcholar a clearer idea of his buſineſs, than a regular and laborious application to the whole book, in the order in which it is left by the author. Care ſhould be taken that the rules prefixed to the chapters are carefully read, and fully explained before the chapter is begun. Half the uſual labour, and half the uſual time, will produce more than double the improvement, if ſuch methods are practiſed from the firſt, as tend to give the ſcholar clear ideas.

After the age of ten, provided the boy's improvements are adequate to his age, I adviſe that he ſhall begin to compoſe nonſenſe Latin verſes. I wiſh to begin this exerciſe early, becauſe it will inſenſibly, and in a very ſhort time, acquaint him with the quantities of Latin words, without a knowledge of which he will not be able even to read Latin with pro-

* Garretſon's Exerciſes are very uſeful, and if they were printed like Clarke's Introduction, in columns, and with the Latin on one ſide, which is now publiſhed in a ſeparate volume, called *Hermes Romanus*, I ſhould recommend Garretſon, as it appears to be ſufficiently well calculated for the purpoſe.

priety.

priety. It is not, however, neceſſary that this ſhould be done every night, but alternately with exerciſes adapted to the age and acquirements. Clarke's Introduction, or ſome other exerciſe book, muſt ſtill furniſh the exerciſe once or twice a week. Indeed, it is not to be entirely relinquiſhed till a very conſiderable progreſs is made in Latin compoſition.

At the age of thirteen, ſuppoſing, as we did before, that the abilities and improvements of the pupil are adequate to the age, I would gradually introduce him to compoſe in Engliſh. If it ſhould be aſked, why not before? I anſwer, That if the boy has parts, he may begin at ten; but, generally ſpeaking, it will be found that boys have not collected ideas, or language enough to compoſe any thing before twelve or thirteen. His firſt effort ſhould be, to write from memory ſome of Æſop's Fables in his own words, grammatically correct. When he can do this tolerably well, let him write for his exerciſe, once or twice in the week, a letter on a familiar ſubject, to a parent, a brother, a ſiſter, or an acquaintance.

At fourteen, and long before, if he poſſeſſes parts, let him enter on Engliſh themes. But in order to facilitate this buſineſs, to gain a *copia verborum* *, and a collection of ideas, he muſt be directed to read every day, as his private ſtudy, the Roman Hiſtory, Plutarch's Lives, and the Spectator. Other books may be adopted in proper ſucceſſion. But I would begin with theſe, becauſe I have found them

* A flow of words.

peculiarly uſeful. Plagiariſm muſt be diſcouraged. And in order to diſcourage it, I think it beſt not to be too ſeverely ſtrict in remarking and puniſhing the many and egregious miſtakes which will appear in the firſt attempts. When a boy finds that no fault is forgiven, he will be tempted to ſteal from authors, to avoid correction. And when this practice is become habitual, it will defeat all our intentions of promoting his improvement in Engliſh compoſition. For the mind, naturally indolent, will not beſtow the labour of invention, when it finds it can eſcape with impunity without ſuch labour, and that it incurs puniſhment by offering to the eye of the maſter its own imperfect, though laborious, productions.

From fourteen to eighteen or nineteen * (and I would by no means adviſe, that the ſtudent, who is to make a ſolid improvement in learning, ſhould leave his ſchool till he is about that age),

* We have but one youth, and one opportunity of education; therefore, as Seneca ſays, Quod ſæpe fieri non poteſt, fiet diu. *That which cannot be done often, muſt be long in doing.* This time, I find, is thought by many unreaſonably long; and ſo it is, if nothing elſe is ſought but ſhewy, ſuperficial, trifling, and common attainments; but let it be duly noticed, that I ſpeak of a ſtudent who is to make a ſolid improvement.

"Youth would have cauſe to complain, if they were condemned to ſpend EIGHT or TEN of the beſt years of their life in learning, at a great expence, and with incredible pains, one or two lan-

age), I recommend that the ſcholars week ſhall be thus employed: Monday evening, in Latin themes: Tueſday evening, in Latin verſe; Wedneſday evening, in Engliſh or Latin letters; Thurſday evening, in Engliſh verſe; Friday evening, in Latin verſe, or in tranſlating Engliſh into Latin; and the interval from Saturday to Monday, in a Latin or an Engliſh theme. The days and the exerciſes may indeed be changed at the diſcretion of the judicious maſter; and I only ſet down this plan for the ſake of preciſion. I repeat, that in a practical treatiſe, ſuch as this profeſſes to be, it is proper to deſcend to particulars, which I do without the leaſt intention to dictate.

It muſt be remembered, as we proceed, that the books ſelected both for private reading and ſcholaſtic ſtudy, in the courſe of this progreſs, muſt be ſuch as have an immediate relation to the exerciſes to be performed. The beſt models of compoſition muſt be placed before the eyes of the ſtudent at all times, but more particularly while he is engaged in the work of imitation. And to imitate well a Virgil, a Cicero, a Pope, and an Addiſon, indicates a mind which has imbibed a portion of their men-

guages of little uſe . . . But the end of maſters in the long courſe of their ſtudies is TO HABITUATE THEIR SCHOLARS TO SERIOUS APPLICATION, to make them love and value the ſciences, and to cultivate ſuch a taſte as ſhall make them thirſt after them when they are GONE FROM SCHOOL." See ROLLIN.

tal excellence*. No method is ſo likely to cauſe this moſt deſirable participation of their ſpirit, as repeated and continued efforts to exhibit, in juvenile exerciſes, ſome reſemblance of their ſentiments and their ſtyle.

This aſſiduous and unremitted attention to exerciſes will, I apprehend, be conſidered by the ſuperficial as too great a taſk, and as too ſevere an exaction. To ſuch I can only ſay, that if they will not ſuffer their ſons or ſcho-

* Many modern writers have renounced imitation as beneath their genius. But there is ONE EXCELLENCE, as there is ONE TRUTH and ONE SUN. They who have diſcovered this excellence, and exhibited it in their writings, muſt be imitated by thoſe who wiſh to partake of it. To deviate from the ſtandard, when it is once acknowledged, is to deviate into abſurdity. "What has been the conſequence, ſays an ingenious author, of leaving the beaten path of the antients? Have we not plunged ourſelves into affectation, antitheſes, playing with words, into bombaſt, into all the defects which other ages have always experienced when CAPRICE has been ſubſtituted to imitation? . . . In vain has the graceful, the ſmiling Fontenelle ſtrewed his elogies with the flowers of rhetoric. They cannot cover his quaintneſſes. He ſurpriſes us at the firſt reading, but fatigues at the ſecond. He ſeems more attentive to diſplay himſelf, than explain the ſubject; whereas the great talent in writing is, that the work ſhould ſo much engroſs our ideas, as to make us forget the author . . . It is however true, that a finical ſtyle may have its admirers in a crowd of buſy people, who read merely to amuſe themſelves." Father GERDIL.

lars

lars to ſubmit to it, they muſt not expect any great and laſting effects from that which is commonly called a good education. How few, indeed, do we ſee bring a knowledge of the antient languages from their ſchools, ſufficiently extenſive or profound to be uſeful in any great degree, or even to be retained by them throughout their lives! What is the cauſe? Undoubtedly, an indolence in themſelves, and a too great indulgence in their ſuperintendents or parents, who will not let them ſubmit to any degree of application which is painful. But I will venture to repeat a truth, which has been collected and confirmed by revolving ages: It is, that ſuch is the appointed condition of human affairs, that no object, really and durably valuable, can be gained without labour and difficulty *. This is the price at which Providence has decreed, that the ſatisfaction and advantages ariſing from the poſſeſſion of any extraordinary degree of excellence ſhall be purchaſed.

* Οὐδὲν, ἄνευ καμάτου πάλαι ἀνδράσιν ἐπίστης ἔχον.
Οὐ δ' αὐτοῖς μάκαρσιν.
Nothing is eaſy without previous toil
To mortal man, nor even to demi-gods.
PHOCYLIDES.

Ἐν μυρίοις ΤΑ ΚΑΛΑ γίγνεται πόνοι.
Ten thouſand labours muſt concur to raiſe
Exalted excellence. MENANDER.

Nil ſine magno
Vita labore dedit mortalibus.
Nothing hath life beſtowed on man, unbought
By perſevering labour. HORACE.

But,

But, indeed, the labour of compoſition is not always painful. I have known boys of parts take great delight in compoſing themes and verſes. The natural pleaſure of invention, and the conſciouſneſs of increaſing ſtrength of mind, alleviated all the labour of the work *; and

* Juvat ipſe labor.
The very toil is a pleaſure. MART.

The ſtudy and imitation of the ancients is the ſtrongeſt barrier that can be oppoſed to the depravation of taſte. It will ſerve as a preſervative to middling writers, and enable great geniuſes to make themſelves models for poſterity. A TASTE FOR WRITING GOOD LATIN SHOULD THEN BE KEPT UP IN A NATION, WHICH CANNOT BE, UNLESS IT IS STUDIED AT AN EARLY AGE."
Father GERDIL.

Fabricando Fabri fieri diſcimus.
By working in the art we learn to be artiſts.
MORHOF.

Non deſunt, qui omnem compoſitionem ſermonis Latini in puero damnant; et ad maturiores annos ſeponunt, quibus ego nunquam aſſentire potui. *There are thoſe who condemn all Latin compoſition in a boy, and poſtpone it to riper years, with whoſe opinion I never could agree.* MORHOF.

Novi ſane viros in omnium autorum lectione, in diſciplinis omnibus verſatiſſimos, cum ad ſcriptionem ventum eſt, aſperos, hiulcos, omnique elegantiâ deſtitutos. *I know men verſed in all authors and in all learning, who, when they come to write, exhibit a ſtyle rough, gaping, and deſtitute of all elegance.*
MORHOF.

The

and the praiſes and encouragement they received, gave their ingenuous minds a glow of delight, which none of their uſual diverſions could conſer. When once a boy feels an emulation to excel in his compoſitions, his improvement is ſecure.

The writing of Latin exerciſes, and indeed many other moſt uſeful practices of the old ſchools, are often exploded by the inſtitutors of MODERN ACADEMIES. Many of theſe perſons have deluded well-meaning, but ignorant and weak parents, by pretending, with an air of MYSTERY and IMPORTANCE, to a NEW METHOD OF THEIR OWN; according to which young gentlemen are to acquire in a *ſhort time*, and in the *eaſieſt and moſt agreeable manner*, all the accompliſhments which tend to *qualify them for the univerſity, for trade, or for the army*. No bait is found ſo effectual as pretenſions to a NEW METHOD.

It is indeed this unreaſonable affectation of novelty, which renders it neceſſary that a writer on education ſhould vindicate the uſeful eſtabliſhments of preceding ages. "Inſtead," ſays Goldſmith, "of giving us fine but empty harangues upon this ſubject; inſtead of indulging each his *particular* and *whimſical* ſyſtems, it had been much better if the writers on this ſubject had treated it in a more ſcientific manner, repreſſed all the ſallies of imagination, and given us the reſult of their obſervations with didactic ſimplicity. Upon this ſubject the ſmalleſt errors are of the moſt dangerous conſequence; and the author ſhould venture the imputation of ſtupidity upon a topic, where his ſlighteſt deviations may tend to injure the riſing generation. However, ſuch are the whimſical and erroneous productions written upon

upon this ſubject. Their authors have ſtudied to be UNCOMMON, not to be JUST; AND AT PRESENT WE WANT A TREATISE ON EDUCATION, NOT TO TELL US ANY THING NEW, BUT TO EXPLODE THE ERRORS WHICH HAVE BEEN INTRODUCED BY THE ADMIRERS OF NOVELTY."

GOLDSMITH.

SECTION VII.

ON WRITING LATIN VERSE.

Interim ſatis eſt, ſi puer omni curâ et ſummo, quantum illa ætas capit, labore, aliquid probabile ſcripſerit: in hoc aſſueſcat, hujus rei naturam ſibi faciat. *In the mean time, it is enough if the boy ſhall have written with all his attention, and with as much labour as his years will bear, ſomething tolerable; to this let him be accuſtomed till he makes the habit a ſecond nature.* QUINTILIAN.

Det primos verſibus annos.
Let him devote his firſt years to verſes. ARBITER.

SOME writers on the ſubject of education have expreſſed themſelves againſt the general practice of compoſing Latin verſe at ſchools, with a degree of acrimony, which has led their readers to conclude, that they themſelves were ignorant of the art, and without a taſte for its beauties. I ſhould imagine, too, that ſome of them never had a truly claſſical education at a public ſchool, or were members of either Engliſh univerſity; for both our ſchools and univerſities are often the objects of their pointed, but oblique ſatire.

However they may have gratified their ſpleen, or promoted their intereſt, by cenſuring in general

neral the methods of public ſchools, they have acted in this inſtance without candour, and in oppoſition to experience. Mr. Burgh is one of the writers who have attacked, with great freedom, the plan of public ſchools. I reſpect his memory greatly, as that of a man of ſenſe and virtue, and of one who promoted the cauſe of virtue, by his Dignity of Human Nature. But I think, that in his cenſure of the practice of compoſing Latin verſe and Latin proſe at ſchools, he appears to be under the influence of prejudice. He has, indeed, declaimed againſt it with plauſibility, and in a manner likely to pleaſe and convince a certain claſs of readers. It is eaſy to produce many arguments * againſt what he has advanced; but I would only refer thoſe who are his converts, to the deciſions of long experience. Let them read Wood's Athenæ, and the Biographia Britannica. They will there find, that the ornaments of our nation, of letters, and of mankind, were inſtructed according to the uſual methods; that is, were early tinctured with the claſſics, accuſtomed to compoſe in Latin verſe and proſe, and ſent from their ſchool to the univerſities. They will be led to conclude, from theſe and from many living inſtances, that the claſſical mode of inſtruction received in public ſchools, is the beſt foundation for future improvement in every department of learning. Science, pro-

* One may aſk, among other queſtions, How can we read proſe without learning proſody? Thus? Nos Germăni non curămus quantitătem ſyllabărum.

perly

perly ſo called, may be afterwards acquired. Claſſical learning opens an avenue to this, and every object of liberal purſuit; and he who ſets out without it, will find many obſtructions in his paſſage. I think myſelf diveſted of prejudice, when I declare, that I never yet knew a writer who appeared to great advantage in his ſtyle, or who was well received by perſons of allowed taſte, whatever might be his ſcientific attainments, if he were totally ignorant of claſſical learning. Such an one might write an uſeful, but ſeldom an agreeable, book.

It appears then from the obſervation of real facts, that there is no reaſon to ſuppoſe the long eſtabliſhed methods of public ſchools unable to produce, as they have produced, the moſt accompliſhed characters. Indeed, when I ſee many among the great, and among others, who have been educated according to the ſchemes of innovators, exhibiting an ignorance of antient learning, and ſcarcely retaining even the ſuperficial qualifications which they acquired under innovating inſtructors; I am inclined to attribute much of the levity of the preſent age, to a preference which has been given, by thoſe whoſe example is ſeducing, to an education totally unclaſſical *.

It

* "But as my Lord Bacon charges it for a fault on princes, that they are impatient to compaſs ends, without giving themſelves the trouble of conſulting or executing the means; ſo perhaps it may be the diſpoſition of young nobles, either from the indulgence of parents, tutors, and governors, or their

It is certainly ſafeſt to adhere, for the moſt part, to the eſtabliſhed methods, rejecting nothing

their own inactivity, that they expect the accompliſhments of a good education, without the leaſt expence of time or ſtudy to acquire them.

" What I ſaid laſt, I am ready to retract; for the caſe is infinitely worſe; and the very maxims ſet up to direct modern education, are enough to deſtroy all the ſeeds of knowledge, honour, wiſdom and virtue, among us. The current opinion prevails, that the ſtudy of Greek and Latin is loſs of time; that public ſchools, by mingling the ſons of noblemen with thoſe of the vulgar, engage the former in bad company; that whipping breaks the ſpirit of lads well born; that univerſities make young men pedants; that to dance, fence, ſpeak French, and know how to behave yourſelf among great perſons of both ſexes, comprehends the whole duty of a gentleman.

" I cannot but think this wiſe ſyſtem of education, hath been much cultivated among us by thoſe worthies of the army, who, during the laſt war, returning from Flanders at the cloſe of each campaign, became the dictators of behaviour, dreſs, and politeneſs, to all theſe youngſters who frequent chocolate, coffee, gaming-houſes, drawing-rooms, operas, levees and aſſemblies; where a colonel by his pay, perquiſites, and plunder, was qualified to outſhine many peers of the realm; and by the influence of an exotic habit and demeanour, added to other foreign accompliſhments, gave the law to the whole town, and was copied as the ſtandard-pattern of whatever was refined in dreſs, equipage, converſation or diverſions.

" I remember in thoſe times an admired original of that vocation, ſitting in a coffee-houſe near two gentlemen, whereof one was of the clergy, who were

thing but evident abuſes. As a part of the eſtabliſhed methods, I wiſh to retain the practice of teaching

were engaged in ſome diſcourſe that ſavoured of learning. This officer thought fit to interpoſe, and profeſſing to deliver the ſentiments of his fraternity, as well as his own (and probably did ſo of too many among them), turning to the clergyman, ſpoke in the following manner, "D—n me, doctor, ſay what you will, the army is the only ſchool for gentlemen. Do you think my Lord Marlborough beat the French with Greek or Latin? D—n me, a ſcholar, when he comes into good company, what is he but an aſs? D—n me, I would be glad, by G—d, to ſee any of your ſcholars, with his nouns, and his verbs, and his philoſophy, and trigonometry, what a figure he would make at a ſiege, or blockade, or rencountering?——D—n me, &c." After which he proceeded with a volley of military terms, leſs ſignificant, ſounding worſe, and harder to be underſtood, than any that were ever coined by the commentators upon Ariſtotle. I would not here be thought to charge the ſoldiery with ignorance and contempt of learning, without allowing exceptions, of which I have known many; but, however, the worſt example, eſpecially in a great majority, will certainly prevail.

"I have heard, that the late Earl of Oxford, in the time of his miniſtry, never paſſed by White's chocolate houſe (the common rendezvous of infamous ſharpers and noble cullies), without beſtowing *a curſe upon that* FAMOUS ACADEMY, *as the bane of half the Engliſh nobility.* I have likewiſe been told another paſſage concerning that great miniſter, which, becauſe it gives a humorous idea of one principal ingredient in modern education, take as followeth: Le Sack, the famous French dancing-maſter, in great admiration, aſked a friend, whether

teaching boys to compoſe Latin verſe †. But let me not be miſunderſtood. I agree with Mr. Clarke,

ther it were true, that Mr. Harley was made an Earl and Lord Treaſurer? and finding it confirmed, ſaid; "Well, I wonder what the devil the Queen could ſee in him; for I attended him two years, and he was the greateſt dunce that ever I taught."

"Another hindrance to good education, and I think the greateſt of any is that pernicious cuſtom in great and noble families, of entertaining French tutors in their houſes. The wretched pedagogues are enjoined by the father, to take ſpecial care that the boy be perfect in his French; by the mother, that maſter muſt not walk till he is hot, nor be ſuffered to play with other boys, nor be wet in his feet, nor daub his clothes, and to ſee the dancing maſter attends conſtantly, and does his duty; ſhe further inſiſts, that the child be not kept too long poring on his book, becauſe he is ſubject to ſore eyes, and of a weakly conſtitution.

"By theſe methods, the young gentleman is in every article as fully accompliſhed at eight years old as at eight and twenty, age adding only to the growth of his perſon and his vice; ſo that if you ſhould look at him in his boyhood through the magnifying end of a perſpective, and in his manhood through the other, it would be impoſſible to ſpy any difference; the ſame airs, the ſame ſtudy, the ſame cock of his hat, and poſture of his ſword (as far as the change of faſhions will allow), the ſame underſtandi g, the ſame compaſs of knowledge, with the very ſame abſurdity, impudence, and impertinence of tongue.

"He is taught from the nurſery, that he muſt inherit a great eſtate, and hath no need to mind his book, which is a leſſon he never forgets to the end of his life. His chief ſolace is to ſteal down, and play

Clarke, Mr. Burgh, and all their partiſans, that, when a boy is deſigned to fill a ſubordinate ſphere

play at ſpan-farthing with the page, or young black-a-moor, or little favorite foot-boy, one of which is his principal confidant and boſom friend.

" There is one young lord in this town, who, by an unexampled piece of good fortune, was miraculouſly ſnatched out of the gulph of ignorance, confined to a public ſchool for a due term of years, well whipped when he deſerved it, clad no better than his comrades, and always their play-fellow on the ſame foot, had no precedence in the ſchool, but what was given him by his merit, and loſt it whenever he was negligent. It is well known how many mutinies were bred at this unprecedented treatment, what complaints among his relations, and other great ones of both ſexes; that his ſtockings with ſilver clocks were raviſhed from him; that he wore his own hair; that his dreſs was undiſtinguiſhed; that he was not fit to appear at a ball or aſſembly, nor ſuffered to go to either: and it was with the utmoſt difficulty, that he became qualified for his preſent removal, where he may probably be further perſecuted, and poſſibly with ſucceſs, if the firmneſs of a very worthy governor, and his own good diſpoſitions, will not preſerve him. I confeſs, I cannot but wiſh he may go on in the way he began, becauſe I have a curioſity to know by ſo ſingular an experiment, whether truth, honeſty, juſtice, temperance, courage and good ſenſe, acquired by a ſchool and college education, may not produce a very tolerable lad, although he ſhould happen to fail in one or two of thoſe accompliſhments, which in the general vogue are held ſo important to the finiſhing of a gentleman.

" It is true, I have known an academical education to have been exploded in public aſſemblies; and

ſphere in commercial or active life, to trouble him with Latin verſification, is to waſte his valuable

and have heard more than one or two perſons of high rank declare, they could learn nothing more at Oxford and Cambridge, than to drink ale and ſmoak tobacco; wherein I firmly believed them; and could have added ſome hundred examples from my own obſervation in one of thoſe univerſities; but they all were of young heirs ſent thither, only for form, either from ſchools, where they were not ſuffered by their careful parents to ſtay above three months in the year, or from under the management of French family-tutors, who yet often attended them to their college, to prevent all poſſibility of their improvement: but I never yet knew any one perſon of quality who followed his ſtudies at the univerſity, and carried away his juſt proportion of learning, that was not ready, upon all occaſions, to celebrate and defend that courſe of education, and to prove a patron of learned men.

"There is one circumſtance in a learned education which ought to have much weight, even with thoſe who have no learning at all. The books read at ſchools and colleges are full of incitements to virtue, and diſcouragements from vice, drawn from the wiſeſt reaſons, the ſtrongeſt motives, and the moſt influencing examples. Thus young minds are filled early with an inclination to good, and an abhorrence of evil, both which increaſe in them, according to the advances they make in literature; and although they may be, and often are, drawn by the temptations of youth, and the opportunities of a large fortune, into ſome irregularities, when they come forward into the great world; it is ever with reluctance and compunction of mind, becauſe their biaſs to virtue ſtill continues. They may ſtray ſometimes out of infirmity and compliance, but they

luable time. Such a mode of gaining an intimate knowledge of the claſſics, is deſirable to thoſe only who are to aſſume a profeſſion, or adorn a fortune.

they will ſoon return to the right road, and keep it always in view. I ſpeak only of thoſe exceſſes which are too much the attendants of youth and warmer blood; for, as to the points of honour, truth, juſtice, and other noble gifts of the mind, wherein the temperature of the body hath no concern, they are ſeldom or ever known to be wild.

. . . . . " *Why ſhould my ſon be a ſcholar, when it is not intended that he ſhould live by his learning? by this rule, if what is commonly ſaid be true, that money anſwereth all things, why ſhould my ſon be honeſt, temperate, juſt or charitable, ſince he hath no intention to depend upon any of theſe qualities for a maintenance?*" Dr. SWIFT.

" I ſhall detain you no longer (to uſe the words of Milton) in the demonſtration of what we ſhould not do, but ſtrait conduct you to a hill ſide, where I will point you out the right path of a virtuous and noble education; laborious indeed at the firſt aſcent, but elſe ſo ſmooth, ſo green, ſo full of goodly proſpect, and melodious ſounds on every ſide, that the harp of Orpheus was not more charming."

This paſſage is taken from Milton's Tractate, which, though it contains ſome impracticable rules, is an admirable compoſition.

† " If I might adviſe, I would have boys kept wholly from this ſort of exerciſe." Mr. CLARKE.

All theſe objections appear very plauſible to illiterate perſons, and thoſe very many who know not what a claſſical education means, or what advantages it tends to produce.

To perſons in ſuch circumſtances, and with ſuch liberal views I ſtrongly recommend an adherence to the plan which includes Latin verſification. I am not ſo unreaſonable as to recommend the practice, merely becauſe it has been long eſtabliſhed; but I own I derive an argument for its excellence, from its long eſtabliſhment. And I will add, that I know, from actual experience, that it is the beſt method of giving a ſtudent a refined taſte for claſſical expreſſion *. The neceſſity of compoſing Latin verſe, renders the ſtudent more careful in remarking and ſelecting elegancies, than he would be, if he were only to read without imitating a Horace or a Virgil †.

They

* Cowley, Milton, Addiſon, Gray, Jortin, and a great many other men, of fine taſte as well as profound learning, were eminent in LATIN VERSE. EFFECTS well known and indiſputable are the criteria by which one ought to judge of the modes of education. Mr. Locke ſays, "He whoſe deſign is to excel in Engliſh poetry, would not, I gueſs, think the way to it were to make his firſt eſſays in Latin verſes." Yet the moſt eminent writers have done ſo.

† See ſome good remarks on writing Latin verſe and Latin proſe, and on many particulars of claſſical education, in Dr. Beattie's Eſſay on the Utility of claſſical Learning.

Mr. Clarke, who is a great oppoſer of the practice of writing Latin verſe, tells us, "he thinks Mr. Locke's Eſſay, and Mr. Chillingworth's Defence, preferable to twenty Iliads or Æneids put together." What occaſion is there to make any compariſon between works ſo different in their nature? The inelegant diction of Mr. Clarke's writings proves

They who think differently from me, may very likely be right, though they appear to me to err. But I believe the greater part of the regularly educated, think as I do on this ſubject. I have, however, found, upon enquiry, that in ſome of our moſt popular ſchools, Latin verſe is attended to as an exerciſe, too early, too conſtantly, and too indiſcriminately *. For the ſake of gaining prizes, and for other leſs defenſible reaſons, it is made THE FIRST OBJECT, which it certainly ought not to be. Boys who happen to have no taſte for it, however excellent their underſtandings in other reſpects, have, at thoſe ſchools, no encouragement. But, omitting to expatiate on a ſubject rather invidious, I will proceed to ſpecify that plan which I judge moſt likely to facilitate the acquiſition of this elegant, though ſubordinate attainment.

A common method is, to ſuffer boys at firſt to write verſes formed of words combined, without regard to meaning or grammatical conſtruction, but, at the ſame time, with a cloſe attention to the rules of proſody. This method certainly contributes to facilitate the purſuit, though it is not univerſally approved. It ſhould not indeed be continued very long;

proves that he was ſincere in ſlighting the truly claſſical education. He appears, however, to have been a very good man, and certainly made ſome valuable additions to our catalogue of ſchool books.

* It is abſurd to confine a dunce, who can hardly compoſe a proſaic ſentence grammatically correct, to the *ligata oratio*, to metrical compoſition, where the difficulties are greatly increaſed.

but it is an excellent mode of introduction to an art which is confeſſedly attended with ſome difficulty.

Inſtructors differ much in opinion reſpecting the propriety of allowing their pupils a Gradus ad Parnaſſum. I am one of thoſe who think, that the facilitating methods often contribute to retard advancement by indulging indolence *. But this is certain; if you forbid the uſe of the Gradus in a place of education, your prohibition will be fruſtrated by the clandeſtine introduction of it. It is a book eaſily procured, and boys in the ſenior claſſes will not be without it. I have known it permitted, and uſed with judgment, by boys, who have received great improvement from it. When the pupil poſſeſſes an uncommon ſhare of parts, he will aſcend Parnaſſus without this ſtep to help him. I have ſeen excellent copies of Latin verſes compoſed by boys who were never openly indulged with the uſe of the Gradus; and I think that the improvement made without it, will be more permanent and ſolid. The misfortune is, that the art appears ſo difficult at firſt †, that the greater part of boys are likely to be deterred and diſguſted, if they are denied this aſſiſtance.

When the quantity of words is pretty well known, I have found it a very good method to place the words of one of Martial's Epi-

* Ipſa denique utiliſſima eſt exercitationis difficultas. *The very difficulty of the exerciſe is highly uſeful.* QUINTILIAN.

† Καλεπὰ τὰ καλα. *What is beautiful is difficult.*

grams,

grams, or of any beautiful paſſage in the Latin poets, out of their metrical order, and to require the ſcholar to form them into verſes. I have likewiſe ſometimes given him literal Engliſh tranſlations from a Latin poet, written in lines correſponding to each line in the poet, and deſired him to tranſlate them into Latin verſe. When this was done, the original was read, and compared with the pupil's production *.

But I have no great opinion of exerciſes conſiſting merely of tranſlations. It is beſt to exerciſe the boy's invention. As ſoon, therefore, as he can write hexameters and pentameters, let him have a ſubject given him. Let him be made acquainted with the nature of an epigram. Let him be told, it is to conſiſt of

* It has been made an objection to the practice of writing Latin verſe, that the moderns never can attain to antient purity. But Muretus deceived the great Scaliger, by publiſhing ſome verſes of his own under the name of an Antient; and if the moderns do not quite equal the antients in this particular, they come very near them. I appeal to the writings of Fracaſtorius, Sannazarius, Vanier, Vida, Bourne, and many polite ſcholars educated in the grammar ſchools of England. Dr. Johnſon ſays, rather ſtrongly, "that the Latin poems of Milton are *luſciouſly* elegant; but that the delight which they afford is rather by the *exquiſite imitations of the antient writers*, by the purity of the diction, and the harmony of the numbers, than by any power of invention or vigour of ſentiment." Ut tranſeundi ſpes non ſit, magna tamen eſt dignitas ſubſequendi. *Though we have no hopes of getting before theſe great men*, THE ANTIENTS, *yet there is great merit and honour in following cloſely after them.*

QUINTILIAN.

one thought. The ſearch after this thought is attended with many collateral advantages. The mind in purſuit of it often ranges, as well as it can, through the moral and phyſical world. Men, manners, and things, whatever he has read, heard, or ſeen, come under the ſtudent's conſideration. A great improvement is derived to the mental powers from this practice, and, at the ſame time, a habit of reflection gained, and knowledge of various kinds extended and confirmed. Let any one impartially examine the Luſus Weſtmonaſterienſes, Muſæ Etonenſes, and ſeveral other publications as well as manuſcripts of this ſort, and he will ſee the juſtneſs of my obſervation. Epigrams, Odes, and various Poëmatia ſhould alternately conſtitute exerciſes in the higher claſſes. Accuracy, copiouſneſs of invention, a depth of thought, an elegance of ſtyle, and many other advantages, I have known derived, from this method to every kind of writing in which the ſcholar afterwards employed himſelf. I have ſeen it; and therefore am not induced to alter my opinion by the declamation of thoſe, who, from a defect in their own education, are not competent judges on this queſtion. Neither am I deterred from continuing the practice of exerciſing boys in poetry, by the trite remark, that a poet is born *, and not

* Many inſtances might be produced, in modern as well as antient times, of very eminent men, who *began* with the ſtudy of poetry. To add authority to my opinion, I will quote, as I often do with that view, a paſſage from an antient: ἀρξαμενος δὲ απο ἀρισλων ΠΟΙΗΤΩΝ ἡ ἱπο διδασκάλοις ἀυλὸς ἀναγνως, μειζω

not made. No one knows the genius of a boy till he is tried. The moſt unpromiſing * have often ſucceeded beſt, when called forth by opportunity or neceſſity.

μετιθι επι τες ῥητορας, και τη εκεινων φωνη ΣΥΝΤΡΑΦΕΙΣ, επι Θουκυδιδε, και Πλατωνος εν καιρω μετιθι. *Beginning with the beſt poets, and having read them under inſtructors, paſs on to the orators; and, being nouriſhed by the works of both theſe, proceed in due time to the writings of Thucydides and Plato.* LUCIAN.

The author of Fitzoſborne's Letters, who has written vey ſtrenuouſly againſt modern Latin verſe, acknowledges, at the cloſe of his letter, that to be ſkilled in the mechaniſm of Latin verſe, is a talent extremely worthy of a Pedagogue; AS IT IS AN EXERCISE OF SINGULAR ADVANTAGE TO HIS PUPILS. We thank him for the conceſſion.

* Dr. Iſaac Barrow's father uſed to ſay, that if it pleaſed God to take from him any of his children, he hoped it might be Iſaac, as he was the leaſt promiſing. For three years, ſay his Biographers, which he ſpent at the Charter-houſe, he was remarkable for little elſe but fighting, negligence of his clothes and of his book. So vain a thing is man's judgment, they obſerve, and ſo unfit *our* providence to guide our own affairs.

I remember once, when I was a ſchool-boy, and happened to be in the company of Dr. Goldſmith, to have heard him ſay, that he never was particularly attached to the Belles Lettres till he was thirty. Poetry had no peculiar charms for him till that age; and he believed, he ſaid, that his genius, when a boy, was rather unpromiſing.

Theſe remarks are offered with a view to prevent parents from haſtily giving up their ſons upon VERY EARLY UNFAVOURABLE APPEARANCES. Many a child has been ſent to ſea, or put out as an apprentice, who might have ſhone eminently in let-

ters, if his parents had not been inclined to deſpair too ſoon, from their ignorance of the nature and the operations of the human mind, and from their inattention to the biographical accounts of eminent literati.

On the other hand, parents muſt not conſider early profligacy and idleneſs as ſymptoms of genius; for this is a moſt fatal miſtake. Bad boys have ſometimes become good men; but the inſtances are rare, and therefore taken notice of; while by far the greater part of bad boys go on from bad to worſe, and, at an early age, are ruined and forgotten.

SECTION VIII.

ON WRITING LATIN PROSE.

Scribendum quàm diligentiſſimè et quàm plurimùm. *Let him compoſe with the utmoſt care, and as much as poſſible.* QUINTILIAN.

AMONG many eſtabliſhed practices in public ſchools, which the lovers of innovation wiſh to aboliſh, is that of compoſing in Latin proſe. When they aſſert that they know not its uſe, they will readily be believed; for ſuch innovations as this commonly proceed from thoſe who either have not had the opportunity of a truly liberal education, or who, from idleneſs or from dulneſs, have not availed themſelves of its advantages. Perſons under theſe circumſtances cannot form an adequate idea of the utility of claſſical inſtruction in all its parts and conſequences. Their ideas are uſually confined to commercial objects, or to thoſe which have little in them of a refined and a purely intellectual nature. That accompliſhment which has no apparent tendency to lucrative advantage, or which does not make a conſpicuous figure in buſy life, they cannot underſtand, and they conſider as contemptible.

But the compoſition of Latin proſe, conſidered merely as an exerciſe, naturally contri-

butes to increaſe, and to confirm, an intimate knowledge of the language. He who can write a language, will not often be at a loſs in reading the authors written in it. He will underſtand the delicacies and the beauties of the language, both when he conſiders it in its ſingle and ſeparate words, and when he views it in conſtruction. When words and ideas paſs immediately under the pen, in the act of compoſition, they are conſidered more diſtinctly and maturely than when they are only peruſed in a volume.

Beſides this advantage, to be able to write Latin, qualifies the ſtudent to correſpond with the learned in all countries *. Latin has long been the univerſal language of learning. The books, which, from their extenſive ſubject, ſeem to intereſt mankind at large, have uſually been written in Latin. They are not ſo commonly written in Latin in the preſent age; a circumſtance which plainly indicates a leſs degree of attention to that learned language, than was paid to it at the revival of letters. Yet ſcientific ſubjects of all kinds are ſtill often diſcuſſed in Latin; and it is unbecoming a ſcholar to be unable to expreſs his ideas in a language, in which learned foreigners not only write, but frequently converſe.

Add to this motive, that if the ſtudent proceeds to either of our Engliſh univerſities, and really wiſhes to appear and be a ſcholar, and

* Latin letters ſhould form one of the evening exerciſes at ſchool; for which Cicero affords admirable models.

not

not merely a man of pleaſure, he muſt acquire the habit of compoſing in Latin. Latin themes, Latin declamations, Latin lectures, are conſtantly required of academical ſtudents. It is true that the idler and the man of faſhion, as he calls himſelf, always procure theſe exerciſes, either from friends, from books, or from collections of old compoſitions; but, though they may paſs through the forms of an univerſity by ſuch mean ſubterfuges, they cannot acquire credit, or acquit themſelves to their own ſatisfaction. Indeed, if they take the degree of maſter of arts in one of our univerſities, they are bound by their oaths to recite publickly in the ſchools Latin declamations of their own compoſition.

Nor is the practice of exacting Latin exerciſes in the univerſities, to be conſidered as originating from prejudice in a dark age, and continued by a fond attachment to ancient cuſtoms, but as producing, and as intended to produce, valuable effects. It contributes greatly to keep awake an attention to the claſſics, and conſequently to all ancient literature. Many a lively young man would neglect his ſtudies in Latin, if he did not ſee that his neglect would expoſe him to contempt or trouble, by diſabling him from performing thoſe public exerciſes which muſt be performed for the attainment of academical honours. Many members of the univerſity are induced to keep up, by conſtant application, the habit of reading and imitating the more elegant claſſics, becauſe they may be required on ſome occaſion to ſpeak publicly in Latin. If the exerciſes were re-

quired only in Engliſh, I am ſure that the ſtudy and knowledge of the Latin language would greatly decreaſe. Indeed, all who wiſh to innovate in this particular, indicate a deſign to render the univerſity a place of education merely for men of the world, and to baniſh the Muſes, that the Graces may reign alone; yet it is certain, that, without the Muſes, the Graces will loſe much of their beauty. Every ſcholar ought to be a gentleman; and indeed I can hardly conceive a true gentleman, by which I underſtand a man of an elegant, a liberal, and an enlightened mind, who is not in ſome degree a polite ſcholar.

It is another argument in favour of the Latin exerciſes in our ſeminaries, that it has a natural tendency to improve the ſtudent in Engliſh compoſition. He who has been accuſtomed to make Cicero his model, will inſenſibly exhibit ſomething of his beauty, in whatever language he can compoſe with facility. That habit of accuracy, and that care in the collocation of words, which is required in Latin works, will inſenſibly extend its good effects to every production. To write Latin in youth, is an excellent preparation * for that vernacular compoſition, which ſome of the profeſſions indiſpenſably require †. It ought

* But hear an innovator. "I *carefully* avoided the common method of employing my boy in *exerciſes of any kind*; for, after all the ſtir we make about the Latin tongue, *it is no more than any other language.*" TANAQUIL FABER.

† "It always gives perfection to have the *exerciſe harder than the ordinary uſe.*" BACON.

therefore

therefore to be continued in our ſchools; but it will not often be attended with ſucceſs, unleſs the pupil remains there long, and applies cloſely under the inſpection of an experienced inſtructor. Much practice and long habit are neceſſary, to give excellence and facility.

There is no argument brought againſt the practice, which is not founded in that prevailing averſion to difficulty of all kinds, which is injurious to ſociety in general, and particularly hurtful in the courſe of education *. But while I inſiſt on its general utility, I muſt allow, where boys are intended to acquire only a ſuperficial knowledge, and to be removed early from their ſeminary to the warehouſe and accompting-houſe, or to be introduced into any mode of active life incompatible with contemplation, that then they will not be able to acquire an eaſe in Latin compoſition, and that it will not be neceſſary.

* "Enough has been ſaid," ſays Dr. Beattie, "to evince the utility of that mode of diſcipline, which for the moſt *part is, and always, in my opinion, ought to be, eſtabliſhed in grammar ſchools.* If the reader admit the truth of theſe remarks, he will be ſatisfied that the ſtudy of the claſſic authors does not neceſſarily oblige the ſtudent to employ too much time in the acquiſition of words; for that, by means of thoſe words, the mind may be ſtored with valuable knowledge; and that the acquiſition of them, prudently conducted, becomes to young perſons one of the *beſt inſtruments of intellectual proficiency*, which, in the preſent ſtate of human ſociety, it is poſſible to imagine."

About the time of the revival of learning, every ſcholar was early taught to compoſe in Latin; and to excel in it was one of the firſt objects of his ambition. Many moſt honourable teſtimonies are extant, of the ſucceſs of thoſe indefatigable ſtudents; and I believe, if a taſte for the manners and purſuits of that age were adopted, that it would be a circumſtance equally favourable to virtue and to letters. Simplicity and a moſt ardent love of learning, excluded many vices, and debilitated many fatal paſſions.

With reſpect to the ſtyle which is chiefly to be imitated, I ſhall not heſitate to recommend that of Cicero*. The imitation of Cicero has, indeed, been often carried to a ridiculous exceſs; and a ſtudent deficient in judgment may ſometimes reſemble him, without diſplaying excellence. His more diffuſe and Aſiatic manner is not to be imitated. But the ſtyle of his Letters, his Offices, his Philoſophical Converſations, his book on the Orator, his treatiſe on Friendſhip and on Old Age, with a few of his Orations, abounds with ſweets, from which the induſtrious bee may load himſelf with honey. I am aware that ſome of the learned, wearied with the uniformity of the Ciceronian period, have imitated, and recommended as models, the ſtyles of Quintilian and Tacitus. Theſe are excellent in their kind; but they have not the

* Ille ſe profeciſſe ſciat cui Cicero valdè placebit. *Let him be aſſured that he has made a great proficiency, who is much pleaſed with reading Cicero.*

QUINTILIAN.

grace

grace and ſweetneſs of Cicero. They pleaſe and ſtrike a mature taſte, but they are not well adapted to allure a young ſtudent to the labour of imitation.

The practice in our old ſchools and univerſities, of exacting Latin themes and declamations on ſubjects of morality and hiſtory, is then attended with many uſeful conſequences *; and I hope it will be more generally admitted into places of a truly liberal education. Many modern ſchools have very properly beſtowed, or profeſſed to beſtow, much attention on teaching the Engliſh language. I may venture without preſumption, to ſuggeſt to their inſtitutors and managers, that a judicious ſtudy of Latin compoſition will greatly facilitate the acquiſition of an elegant ſtyle, and of an intimate knowledge of Engliſh. I believe I may ſay, though not without danger of offending

* Among others, it tends to keep up an INTIMATE knowledge of Latin in the nation; which would not be preſerved in perfection, if all were contented merely with underſtanding authors.—Cæſar, Cicero, Virgil, Horace, Livy, Salluſt, have kept their rank, as ſtandards for imitation, during eighteen hundred years; and a careful imitation of them has produced ſuch writers in Italy as Dante, Boccace, Petrarch, Arioſto, Caſa, Galileo; in France, Racine, Moliere, Boileau, Boſſuet, Fenelon; in England, Milton, Dryden, Addiſon, Pope, and a thouſand others, who, altogether, have improved and innocently delighted myriads of the human race. And ſhall a *modern philoſopher, who underſtands neither Greek nor Latin* (which is often the caſe), prohibit this imitation?

the

the conductors of Engliſh academies, that no man who does not underſtand Latin, can underſtand Engliſh. Almoſt all the polyſyllabic words in our language are of Latin or Greek extraction. Claſſical grace may in ſome meaſure be transfuſed, from the elegant writers of Greece and Rome, to the leſs harmonious languages of northern Europe, by a ſtudent who has been uſed to imitate the claſſics, and whoſe ideas are ſtrongly coloured by the channel in which they have flowed. The improvement of the Engliſh language *, therefore, as well as of the ſcholar, greatly depends on the continuance of Latin compoſition as a ſcholaſtic exerciſe.

* No man underſtands his own language better than Cicero did his; yet he adhered to Greek exerciſes till he obtained the Prætorſhip: ad Præturam uſque Græcè declamavit. SUETON. When a boy, he was kept from a celebrated maſter, who only taught his own language: equidem memoriâ teneo, pueris nobis primum *Latinè* docere cœpiſſe Plotium quendam, ad quem quum fieret concurſus; dolebam mihi idem non licere. *Continebar autem doctiſſimorum hominum autoritate* qui exiſtimabant *Græcis exercitationibus* ali meliùs ingenia poſſe. *I remember when I was a boy, one Plotius firſt began to teach the Latin language; and as it was the faſhion to attend his lectures, I was uneaſy that I was not permitted to go too. But I was prevented by the authority of ſome very learned men, who were of opinion, that the underſtanding might be better cultivated by exerciſes in Greek.* CIC. ad M. Titinium.

It has been ſaid by perſons who have not a proper idea of the grace and elegance of the Latin language, that it is learned in a better, as well as more com-

compendious manner, by ſpeaking than by writing it. I think differently, and am happy to coincide with the opinion of the celebrated Sanctius.

Quis porro ludimagiſter grammaticus non ſubinde pueris crepat; vel male vel bene loquere? Tanta eſt ſtultorum hominum ignorantia, perverſitas et pertinacia. At ego, apud quem pluris eſt rectæ rationis pondus, quam multorum præſcriptum, aſſero, nihil peſtilentius poſſe juveni linguæ Latinæ cupido evenire, quam aut verbis Latinis effutire cogitata, aut loquentium profluentiæ intereſſe . . . Non diſcimus Hebræa, vel Græca, ut loquamur, ſed ut docti efficiamur. Cur igitur in Latinis non idem efficiemus? quandoquidem jam nulla natio eſt, quæ Latinè, aut Græcè loquitur. Stylus exercendus eſt diligenter: hic enim, ut M. Tullius ait, eſt egregius dicendi magiſter; hic verè nos docebit, communi ſenſu illos carere, qui linguam in Plateis aut etiam in Gymnaſiis, miris modis conantur dilacerare. *What ſchoolmaſter is not for ever repeating in the ears of his boys this command: Speak Latin, it ſignifies not whether ill or well, ſpeak it? So great is the ignorance, perverſeneſs, and obſtinacy of theſe fooliſh perſons. But I, with whom right reaſon has more weight than the injunctions of the many, aſſert, that nothing can happen more injurious to a young man who aims at a ſkill in the Latin language, than to ſpout his thoughts in Latin words, or to be converſant with the prattling of Latin talkers . . . We do not learn Hebrew or Greek in order to ſpeak them; but to become learned in them. Why ſhall we not do the ſame in the Latin? Since there is now no nation which ſpeaks Latin or Greek. The pen is to be diligently exerciſed; for it is this, as Tully ſays, which is the beſt inſtructor in the art of ſpeaking; but this will teach us to diſcover that they are deſtitute of common ſenſe, who attempt to tear the language in pieces, in the ſtreets and ſchools, in ſo ſtrange a manner.*

SANCTIUS.

See

See many unanſwerable arguments againſt talking Latin, at the concluſion of this author's admirable Minerva.

Many other authorities of equal weight againſt the practice of ſpeaking Latin in the courſe of education might be produced. But our ear and taſte will convince us of its inexpediency, if we liſten to thoſe foreigners who have been taught to ſpeak Latin from their infancy. In their mouths Latin becomes more barbarous than any modern language. No ear can bear the horrid jargon, unleſs it be the ear of a Dutchman or Bœotian.

Double tranſlations, or tranſlations from Latin into Engliſh, and then from Engliſh into Latin, are very juſtly recommended as an excellent method of acquiring a facility and elegance of ſtyle in writing Latin. "Queen Elizabeth" ſays Aſcham, "by "this double tranſlating of Greek, without miſſing, "every forenoon, and of Latin every afternoon, "hath attained to ſuch a perfect underſtanding in "both tongues, and to ſuch a ready utterance of "the Latin, and that with ſuch a judgment, as "there be few in number in both the univerſities, "or elſewhere in England, that be comparable to "her majeſty."

Rollin recommends this mode; and ſo do many other very judicious maſters in the art of teaching. I have never ſeen it practiſed with perſeverance; but I ſhould imagine, that it cannot fail of improving the ſtyle: I am, however, rather partial to exerciſes which excite the powers of invention.

"A perſon," ſays Mr. J. Clarke, "who was all his life long to an advanced age a ſchoolmaſter, affirmed, that it was *impoſſible* to make a boy at ſchool *write Latin* with any tolerable propriety." It is certainly *magnæ molis opus*.

SECTION IX.

ON USING TRANSLATIONS.

Cum hæc ignaviæ ſubſidia ſimul et incitamenta in promptu habeat, parcius viribus ingenii utetur ſui; nullam porro in re grammaticâ, nullam in lexicographis impendet curam; opibus alienis adjutus nihil de ſuo promet; nihil demum marte proprio ſibi elaborandum eſſe cenſebit: et velut in regione ignotâ hoſpes inelegans ducem ſecutus aliquando falſum, ſæpe fallacem, hùc illùc temerè circumvagabitur. *When the boy has theſe helps and incitements to idleneſs at hand, he will make leſs uſe of his own powers of underſtanding. Henceforth he will not attend to the grammar or lexicon. Aſſiſted by the wealth of others, he will bring nothing from his own ſtore. In a word, he will think it no longer neceſſary that any thing ſhould be done by his own perſonal exertions; and, like an inelegant ſtranger in an unknown country, ſubmitting to be led by a blundering and treacherous guide, he will wander about without knowing whither he is going.* JOANNES BURTON.

IT may perhaps appear paradoxical to aſſert, that many of the modes which have been deviſed to facilitate the acquiſition of learning, have contributed to retard it *. Yet there are proofs

* —— Pater ipſe ——
Haud FACILEM eſſe viam voluit——
——— CURIS ACUENS mortalia corda
Nec torpere gravi paſſus ſua regna VETERNO.
VIRG.

The

proofs, and thoſe very numerous too, which might be adduced to ſupport the opinion *. There was, it will on all ſides be confeſſed, a very ſmall number of auxiliary books at the revival of learning; but there were ſcholars, who, in the accuracy and extent of their knowledge in the ancient languages, have not been equalled in any ſubſequent period. The conqueſts obtained in the regions of learning at

The father of mankind did not chuſe that the way ſhould be eaſy; but deſigned to ſharpen the wit of man by cares, nor would he ſuffer his ſubject world to grow torpid through ſloth. VIRG.

* "As I deliver my thoughts," ſays Goldſmith, "without method or connection, ſo the reader muſt not be ſurpriſed to find me once more addreſſing ſchoolmaſters on the preſent method of teaching the learned languages, which is commonly by LITERAL TRANSLATIONS.

"I would aſk ſuch, if they were to travel a journey, whether thoſe parts of the road in which they found the greateſt difficulties, would not be the moſt ſtrongly remembered? Boys, who, if I may continue the alluſion, gallop through one of the antients with the aſſiſtance of a tranſlation, can have but a very ſlight acquaintance either with the author or his language. *It is by the exerciſe of the mind alone that a language is learned*; but a literal tranſlation, on the oppoſite page, leaves no exerciſe for the memory at all. The boy will not be at the fatigue of remembering, when his doubts are at once ſatisfied by a glance of the eye; whereas were every word to be ſought from a dictionary, the learner would attempt to remember it to ſave himſelf the trouble of looking out for it for the future." GOLDSMITH.

that

that period, were obtained with difficulty; but a degree of force was acquired and exerciſed in the conflict, which extended and ſecured the ſubjugated territory.

In common life a remark has become obvious, that the fortune which is bequeathed or acquired at an eaſy rate, is more likely to be diſſipated than the fruits of laborious induſtry. It is the ſame in learning. Ideas collected without any great effort, make but a ſlight impreſſion on the memory, or the imagination. The reflection, that they may be recalled at pleaſure, prevents any ſolicitude to preſerve them. But the remembrance, that the degree of knowledge already acquired has coſt us dearly, enhances its value, and excites every precaution to prevent it from being loſt. I would compare the learning acquired by the facilitating aids of modern invention, to the vegetables raiſed in a hot-bed; which, whatever ſize or beauty they may attain to in a ſhort time, never acquire that firmneſs, and durable perfection, which is gradually collected by the ſlow proceſs of unaſſiſted nature.

For theſe reaſons, and indeed from experience, I am led to diſapprove thoſe tranſlations, which, in many ſchools, are conſtantly uſed. I believe that few cauſes have contributed more to impede the ſcholar's progreſs, than the general adoption of tranſlations. The human mind is naturally indolent, and particularly ſo at the early ſeaſon at which education is commenced. At all times it is averſe from unneceſſary labour, and rejoices to facilitate the means of arriving at its end. When, therefore,

fore, a tranſlation is preſented to the eye on the ſame page with the original *, it is not likely, that for the ſake of a remote advantage, it ſhould neglect preſent eaſe; that it ſhould turn from the meaning which is offered to its notice, and willingly purſue it in the mazes of a Lexicon. The boy learns to conſtrue his leſſon by the Engliſh printed at its ſide, and takes care to remember, it during half an hour, when he will probably have ſaid it to his inſtructor; and after which he will let it ſlip away without reluctance, conſcious that his collateral tranſlation will enable him to go through the ſame buſineſs on the morrow, without puniſhment, and without the pain of recollection. I hope it is not uncandid to ſuppoſe, that tranſlations have often been uſed to ſave the trouble, or conceal the ignorance, of the inſtructor.

Inſtances have occurred to me, as they muſt to others, of boys who came from ſchools where tranſlations were uſed, and who have been advanced to the higher claſſics with tranſlations;

* Mr. Phillips, author of "A compendious Way, &c." ſays, If ſome of the claſſic authors were publiſhed with INTERLINEARY TRANSLATIONS, it would be a GREAT SERVICE done TO THE PUBLIC." I grant, that after a ſtudent has learned one language VERY ACCURATELY, he may acquaint himſelf SUPERFICIALLY, in a ſhort time, with others, by means of tranſlations. But to BOYS, who always uſe them without judgment, they are certainly pernicious. Has the public received great ſervice from interlineary or collateral tranſlations? Are the languages better underſtood than before they abounded?"

but who, without thoſe aſſiſtances, were totally ignorant of the rules of conſtruction, and, in order to make any ſolid improvement, were compelled to begin at the very elements of the Latin language. If they have been ſo unfortunate as not to have been removed from the injudicious diſcipline which allows tranſlations, they have generally deceived the expectations of their friends, and brought grammatical inſtruction into diſrepute. The knowledge they have gained of the claſſics has been little and ſuperficial; ſeldom ſufficient to enable them to taſte the beauties of the ancient authors, and never extenſive or profound enough to qualify them for profeſſional eminence. When neither pleaſure nor advantage has been derived to them, it is not to be wondered at, if the unſucceſsful ſtudents have condemned that claſſical education in general, which they never rationally purſued.

The exertion of mind neceſſary in learning to conſtrue a leſſon without a tranſlation, is one of the moſt deſirable conſequences derivable from the leſſon. A habit of attention is acquired by it; conjectural ingenuity called forth; a degree of penetration, and patience of literary labour, a moſt deſirable acquiſition, inſenſibly produced. Whatever difficulty it may be attended with, will be overcome by the boy who poſſeſſes parts; and he who poſſeſſes none, will never make any valuable proficiency with or without theſe indulgent aſſiſtances. He may indeed be allured by them to throw away his time, and reap nothing in return but diſgrace.

The

The uſe of tranſlations is not, however, deſtitute of advocates in its favour. Mr. Clarke, the author of the Introduction to making Latin, is a very warm one. I hope his zeal in their defence aroſe from a more honourable motive, than the wiſh to promote the ſale of thoſe editions, with tranſlations, of which he had publiſhed a conſiderable number. It might ariſe from a ſincere conviction of their utility; for Mr. Clarke was one of the firſt who recommended their general uſe; and the introducer of an innovation is commonly enthuſiaſtic in his recommendation of it. His arguments, though urged with vehemence, carry little intrinſic weight with them, and are abundantly refuted by experience.

I believe it will not be controverted, that good Greek ſcholars have ſeldom been ſo numerous as good Latiniſts. What ſhall we aſſign as the cauſe? Greek is not more difficult in its elements than Latin. Its authors are equally, perhaps more inviting. It is uſually entered on at a leſs puerile age than Latin, at an age when the underſtanding has acquired ſtrength enough to overcome any grammatical difficulty. Nothing has impeded the equal advancement of Greek ſtudies, of late at leaſt, but the univerſal practice of publiſhing all Greek books with a Latin tranſlation *. Some candid

* "The ſtudy of the original text can never be ſufficiently recommended. It is the ſhorteſt, ſureſt, and moſt agreeable way to all ſorts of learning. Draw from the ſpring head, and take not things at ſecond-

candid editors have been ſenſible of this truth, and have often added tranſlations with apparent

ſecond-hand. Let the writings of the great maſters be never laid aſide: dwell upon them, ſettle them in your mind, and cite them upon occaſion: make it your buſineſs thoroughly to underſtand them in their full extent, and in all their circumſtances: acquaint yourſelves fully with the principles of original authors: bring them to a conſiſtency, and then do you yourſelf make your deductions. In this ſtate were the firſt commentators; and do not you reſt until you bring yourſelf to the ſame. Content not yourſelf with thoſe borrowed lights; nor guide yourſelf by their views, but where your own fails you, and leaves you in the dark. Their explications are not yours, and will give you the ſlip. On the contrary, your own obſervations are the product of your own mind; where they will abide, and be ready at hand upon all occaſions, in converſe, conſultation, and diſpute. Loſe not the pleaſure it is to ſee that you were not ſtopped in your reading, but by difficulties that are invincible, where the commentators and ſcholiaſts themſelves are at a ſtand, and have nothing to ſay; thoſe copious expoſitors of other places, who, with a vain and pompous overflow of learning, poured out on paſſages plain and eaſy in themſelves, are very free of their words and pains where there is no need. Convince yourſelf fully by thus ordering your ſtudies, that it is nothing but men's lazineſs, which hath encouraged pedantry to cram, rather than enrich libraries, and to bury good authors under heaps of notes and commentaries; and you will perceive that ſloth hath acted, in this inſtance, againſt itſelf and its own intereſt, by multiplying reading and enquiries, and encreaſing the pains it endeavoured to avoid." BRUYERE.

regret. Their conviction has been over-ruled by a ſpecies of argument very forcible on theſe occaſions, and which I ſhall name the Bibliopolian. The bookſeller has urged with great truth, that without concomitant tranſlations, Greek books have ceaſed to be a ſaleable commodity. When Greek ſcholars were ſcarce in Europe, a few tranſlations contributed to facilitate the introduction of the language: this expediency introduced the cuſtom, which is not likely to be aboliſhed, though it is moſt inimical to Grecian literature, and, for that reaſon, to the prevalence of a good taſte. The Greek poets, as well as the philoſophers and hiſtorians, have been read and criticiſed by thoſe who could only read them in the lame ſtyle of a literal tranſlation, who acquieſced in ſo wretched a ſubſtitute for the original, but who probably would have ſtudied the Greek, and underſtood it, had they not been led aſtray in their youth by that powerful incitement to indolence, a collateral tranſlation *.

To

* Omnibus verſionibus de lingua Græca in Latinam, de utravis in vernaculas, quibus hanc cum doctorum incredibilem paucitatem, tum ſemi-doctorum et ſciolorum multitudinem præcipuè, ni fallor, debemus, capitalis hoſtis ſum, et hunc ridiculum morem adjungendi libris Græcis Latinas interpretationes Græcarum literarum labem et perniciem extitiſſe ſemper exiſtimaverim. . . . . Compendii Bibliopolæ habenda ratio erat; qui confirmavit, Græcum codicem, incomitatum verſione Latinâ, omnium malorum mercimoniorum longè indivendibiliſſimum; quare ſe magnopere mihi

To the uſe of tranſlations, and to the various modes of facilitating puerile ſtudies, I may venture to attribute the decline of ſolid learning, and of that juſt taſte which the antient models tended to eſtabliſh *. Together with

mihi auctorem ſupplicemque eſſe, ut peſtiferum illud conſilium abjiciam, &c. *To all tranſlations from Greek into Latin, from either into Engliſh, to which I think we owe the wonderful paucity of the truly learned, and the multitude of the half-learned and of ſcioliſts, I am a declared enemy; and I have always been of opinion, that this ridiculous practice of adding Latin tranſlations to Greek books, is the diſgrace and deſtruction of Grecian literature. . . . But I was obliged to have a regard to the bookſeller's profit; who aſſured me, that a Greek book, without a Latin tranſlation, was of all bad commodities by far the moſt unſaleable; for which reaſon he moſt earneſtly begged and prayed me to lay aſide that ruinous intention, as he called it.*

THIRLBÆUS in Præfat. ad Juſtin. Mart.

* "Should we ever, by idle prejudices againſt pedantry, verbal accuracies, and we know not what, come to ſlight their art (the critics art), and reject them from our favour, it is well if we do not alſo ſlight thoſe claſſics, with whom criticiſm converſes, becoming content to read them in TRANSLATIONS, or (what is ſtill worſe) in tranſlations of tranſlations, or (what is worſe even than that) not TO READ THEM AT ALL; and I will be bold to aſſert, if that ſhould ever happen, we ſhall ſpeedily return into thoſe days of darkneſs, OUT of which we happily emerged upon the revival of ANTIENT LITERATURE." HARRIS.

tranſlations, I wiſh it were poſſible to baniſh thoſe editions in which the order of conſtruction is given on the ſame page with the text. I am convinced, that to the order alone the boy's attention is uſually given; and that conſequently all the beauty of an elegant diſpoſition of words, one of the moſt ſtriking in the claſſics, muſt paſs unnoticed. It tends alſo to enervate the mind, by rendering exertion unneceſſary. The moſt unexceptionable method of rendering the claſſics eaſy to the younger ſcholars, is to ſubjoin, as is ſometimes practiſed, a vocabulary at the end of the volume. Even the interpretation in the editions in Uſum Delphini, which are univerſally uſed, tends in my opinion to corrupt the ſtyle, and to vitiate the taſte, by drawing off the attention from the elegant language of a Virgil, to the bad Latin of a modern commentator.

The young ſtudent cannot too early be taught to exert his own powers, and to place a modeſt confidence in their operation. This will increaſe their native vigour, and give him ſpirit to extend them as far as they will go on every proper emergency. Accuſtomed to depend upon himſelf, he will acquire a degree of courage neceſſary to call forth that merit which is often diminiſhed in value to its diffident poſſeſſor, and totally loſt to mankind. The little ſuperficial learning of him who has been uſed to the facilitating inventions, may be compared to a temporary edifice, built for a day; while the hard-earned knowledge of the other may be ſaid to reſemble a building, whoſe foundations are

are deep and ſtrong, and equally to be admired for dignity and duration *.

* Mr. Clarke's Diſſertation on the Uſefulneſs of Tranſlations, affixed to his *Introduction* (a book deſervedly and generally received), has probably induced many to uſe Tranſlations; yet it appears, that maſters in his time diſapproved the practice; "for, ſays he, it is amazing, after ſo much has been ſaid on the ſubject, that a *great many Maſters* ſhould ſhew ſo ſtrong an averſion for what is ſo manifeſtly calculated for their eaſe. . . . . In order to open the eyes of ſuch, if poſſible, upon a matter ſo much for their quiet, intereſt, and credit, I have thought fit to preſent them with this Diſſertation *gratis*." I cannot compliment Mr. Clarke on his diſintereſtedneſs, when I ſee, on a ſubſequent page, an advertiſement of nine ſchool books with tranſlations, all by the late Mr. C. of Hull.—I will here adviſe all who have reſolved to have their idleneſs encouraged, and their hopes of improvement raiſed, by *empirical* promiſes and pretenſions, to ſhut my book. I will ſay, in the words of Dr. Felton, "I do not mind what ſome QUACKS in the art of teaching ſay; they pretend to work wonders, and to make young gentlemen maſters of the languages, before they can be maſters of common ſenſe." Let this be laid down as an axiom, that GREAT IMPROVEMENT IS A WORK OF LONG TIME AND GREAT LABOUR.

Οὐδὲν τῶν μεγάλων ἄφνω γίνεται.
Nothing great is done on a ſudden. ARRIAN.

SECTION X.

ON LEARNING THE CLASSICS BY HEART.

Pueri, quorum tenaciſſima memoria eſt, QUAM-PLURIMA EDISCANT. *Let boys, ſince their memory is uſually very tenacious, learn by heart as much as poſſible.* QUINTILIAN.

IT is agreed on all hands, that no faculty of the mind is capable of more improvement than the memory, and none more in danger of decay by diſuſe. Every practice which tends to ſtrengthen it, ſhould be encouraged and continued; and it is therefore a very judicious inſtitution in our grammar-ſchools, obſerved from the earlieſt times, which obliges the ſcholars to commit large portions of the beſt claſſics to memory.

I am ſorry to obſerve, that in private education, and in ſome ſchools, this taſk is often neglected as too laborious. The decay of claſſical knowledge, if it is decayed, muſt in a great meaſure be attributed to this cauſe. The neglect, indeed, originates from the general relaxation of diſcipline, which pervades all orders in ſome degree, and which militates againſt learning no leſs than againſt virtue.

That

That the taſk is laborious, is no valid objection *. Labour ſtrengthens the mind. What is acquired by labour will not eaſily be loſt. The impreſſion it makes is deep and laſting. But, in truth, it is not ſo laborious a taſk to a boy † as it may appear to a parent, or to any other adult, who has had neither experience nor obſervation in this department. The boy who has been habituated to the taſk ‡, will learn thirty or forty lines, as an evening exerciſe, with great eaſe, and with apparent pleaſure. This is really done three or four nights in a week, in our beſt ſchools.

Even thoſe among boys who apprehend quickly, are ſeldom diſpoſed to reflect much on what they have read, to review the ſentiments and the language with attention, or to fix them deeply in their memory. They read a beautiful paſſage, they underſtand it; they admire, and feel its beauties; but if they do not ſtudiouſly commit it to memory, it paſſes over their minds as a ſhadow over the earth, and leaves no trace behind.

There are many paſſages in the claſſics which a polite ſcholar is expected to have by heart as perfectly as his alphabet. They naturally ob-

* Chi bene mal non puo ſuffrir, a grand honor non puo venir. *He who cannot ſubmit well to evils cannot arrive at great honour.* Ital. Adag.

† Neque ulla ætas minùs fatigatur. *There is no time of life which is leſs eaſily fatigued.* QUINT.

‡ See the Sections on Practice on Habits, in Locke's Conduct of the Underſtanding; a far better book, in my opinion, than his Thoughts on Education.

trude themſelves in converſation with ſcholars, they occur on almoſt every ſubject, and they are in themſelves well worthy of being treaſured in the mind for their intrinſic value. To quote paſſages from authors, is perhaps unfaſhionable in thoſe circles, where a ſmooth inſipidity of manners precludes every thing which requires an exertion of memory, or of imagination; but among perſons of the profeſſions, and of a truly liberal education, it is both common and agreeable *.

Exerciſes in Latin verſe, and in Latin proſe, are uſual in our beſt ſchools, and at the univerſity. They are attended with very deſirable effects, and pave the way for improvement in every kind of vernacular compoſition. Suppoſing, for a moment, that they have no influence in elevating and refining the taſte and imagination; yet to be totally deficient in them, is, in ſome degree, a diſgrace to thoſe who are deſtined to ſupport a literary character. But in order to excel in Latin compoſition, poetical or proſaic, a great number of words and phraſes muſt be collected and laid up in the ſtorehouſe of the memory. To effect this

* "But to learn whole eclogues and odes by heart, is to no other purpoſe than to forget them as ſoon as learned; or to provide matter for ridicule or pedantry, in all mixed companies."

PHILIPPS's Compendious Way.

Theſe authors of Compendious Ways bring to the mind a homely, but, at the ſame time, a true proverb: The longeſt way about is the ſhorteſt way home. *Via trita, via tuta.*

purpoſe,

purpoſe, it will not be enough to read the claſſics; they muſt be committed to memory at that age which eaſily admits, and long retains, all impreſſions which have been once properly enforced.

I know of nothing advanced againſt this eſtabliſhed practice, which ought to have weight *. It is common to declaim againſt loading the memory. But what ſhall be done? The memory of boys in general is abundantly capacious. If it is not filled with valuable furniture, it will be crowded with lumber. It will be the repoſitory of trifles, of vanities, and perhaps of vices. How much more deſirable, that it ſhould be ſtored with fine ſentiments, and beautiful diction, ſelected from the nobleſt writers whom the world ever produced! Honour, ſpirit, liberality, will be acquired, by committing to memory the thoughts and words of heroes, and of worthies, who eminently ſhone in every ſpecies of excellence. Its effects in poliſhing and refining the taſte, are too obvious to be called in queſtion. There are abundant inſtances, living as well as dead, of its peculiar influence in embelliſhing the mind, and giving it a gracefulneſs which no other ornaments can ſupply.

* "Emilius," ſays Rouſſeau, 'ſhall learn nothing by heart, no not even fables, not even thoſe of La Fontaine." Can Rouſſeau, or his admirers, aſſign a ſatisfactory reaſon for this prohibition? The world ſeems pretty well convinced by this time that Rouſſeau was a madman.

As ſoon, therefore, as the grammar is perfectly learned by heart, I adviſe, that the practice of our ancient ſchools ſhould be univerſally adopted, and that paſſages of the beſt claſſics, conſtrued as a leſſon on the day, ſhould be given as a taſk to be learned *memoriter* at night. Habit will render it no leſs eaſy than it is beneficial *.

* I will cite a ſpecimen of the ancient ſcholaſtic diſcipline in France, in which it appears, that great attention was paid to learning the claſſics by heart. Henry de Meſmes ſays of himſelf, "At ſchool I learned to repeat; . . . ſo that when I went from thence I repeated in public a great deal of Latin, and two thouſand Greek verſes, made according to my years, and *could repeat Homer by heart from one end to the other*. . . . We roſe at four, and, having ſaid our prayers, began our ſtudies at five, with our great books under our arms, and our inkhorns and candleſticks in our hands. For diverſion after dinner, we read Sophocles, Euripides, Demoſthenes, &c." ROLLIN.

This Henry de Meſmes exhibited, in his life, thoſe noble and generous ſentiments, which a ſucceſsful ſtudy of the fine writers of Greece and Rome uſually inſpires. He refuſed a lucrative place offered him by the King, that he might not ſupplant a perſon againſt whom the King had conceived an unjuſt diſpleaſure.

Rollin, from whom the above example of de Meſmes is taken, may be juſtly called the Quintilian of France. I will recommend his Belles Lettres, as a work well calculated to fill the young mind with virtuous ſentiments, and at the ſame time to inſpire a love of learning and a claſſical taſte. There is indeed much which might be omitted as uſeleſs to an Engliſh ſchoolboy; ſuch as

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thoſe parts which concern the French univerſities, and are addreſſed rather to maſters than to ſcholars. A ſelection might be made from the very copious aſſemblage of matter, which, though it might not amount to more than half the quantity of the preſent work, would form a very deſirable abridgment for the uſe of claſſical ſchools. Rollin's Belles Lettres were put into my hands at a very early age, and I have always thought myſelf greatly indebted to them.

SECTION XI.

ON IMPROVING THE MEMORY.

Μνήμη μὲν γὰρ δίδωσι τέχνας, αὐτὴ δὲ οὐδὲ ἀκὸ τέχνης. *The memory beſtows the arts, but it is not itſelf to be learned by art.* PHILOSTRATUS.

THE great and obvious utility of the memory has urged the ingenious to deviſe artificial modes of increaſing its power of retention. The great orator of Rome, whoſe judgment and experience, as well as his genius, give great weight to his opinions on didactic ſubjects, has ſpoken rather favourably of the *memoria teſhnica*, or artificial memory. But, notwithſtanding the authority of him, and of other truly ingenious writers, the art is rather to be conſidered as a curious than an uſeful contrivance, and it is rejected by Quintilian. Few have really availed themſelves of it; and many who have attempted to acquire it, have only added to the obſcurity of their conceptions.

That mode of improvement, then, may be totally laid aſide, and may be numbered among the fanciful inventions, which ſerve to amuſe the idle and the ſpeculative, without being reducible to general and practical utility. The only infallible method of augmenting its powers, is frequent, regular and well-directed exerciſe; ſuch

ſuch exerciſe, indeed, as it is commonly led to uſe in the claſſical ſchools, where a night ſeldom paſſes without a taſk appointed for the exerciſe of the memory.

In order to improve the memory, it is neceſſary to acquire a confidence in it. Many render it treacherous by fearing to truſt it; and a practice has ariſen from this fear, really injurious, though apparently uſeful. It is the practice of committing to writing every thing which the ſtudent remarks and deſires to remember. Nothing is more common, and nothing more effectually fruſtrates the purpoſe it means to promote *. It is better that many things ſhould be loſt, than retained in the table book, without confiding in the memory. Like a generous friend, the memory will repay habitual confidence with fidelity.

There are injudicious and illiterate perſons, who conſider the cultivation of the memory as the firſt object in education. They think it is to be loaded with hiſtorical minutiæ, and with chronological dates. They entertain a mean

* Illa, quæ ſcriptis repoſuimus, velut cuſtodire deſinimus, et ipsâ ſecuritate dimittimus. *Thoſe things which we have once committed to writing, we ceaſe, as it were, to* GUARD, *and we loſe them by thinking them in no danger of being loſt.*

QUINTILIAN.

Μεγίστη δὲ φυλακὴ ΤΟ ΜΗ ΓΡΑΦΕΙΝ, ἀλλ' ἐν μνήμῃ σώζειν. οὐ γὰρ ἔστι τὰ γεγραμμένα μὴ οὐκ ἐκπίπτειν. *The ſureſt method of keeping what we wiſh to retain is,* NOT TO COMMIT IT TO WRITING, *but to truſt it to the memory; for it is ſcarcely poſſible that written memoranda ſhould not ſlip from the mind.* PLATO.

opinion

opinion of the ſcholar, who cannot recite matters of fact, however trivial, and ſpecify the year of an event, however doubtful or inſignificant. They expect to have the chapter and verſe mentioned on every citation, and are more pleaſed with that little accuracy, than with a juſt recollection of a beautiful paſſage, or a ſtriking ſentiment. But to labour to remember unideal dates and unintereſting tranſactions, muſt ever be an irkſome ſtudy to a lively genius; and he who ſhall train young perſons in this laborious track, will give them a diſguſt for literature. It is to feed them with the huſks of learning, which, as they are both dry and hard, afford neither pleaſure nor nouriſhment. Let the reading be pleaſant and ſtriking, and the memory will graſp and retain all that is ſufficient for the purpoſes of valuable improvement.

There is one circumſtance which has had an unfavourable influence on aſpiring at the excellence of a retentive memory. An idea has prevailed, that memory and genius are ſeldom united. To be poſſeſſed of memory, in a great degree, has led ſome to conclude, that genius was deficient; and all pretenſions to memory have been readily ſacrificed for the credit of poſſeſſing genius. Pope's famous lines, in which he ſays, that the beams of a warm imagination diſſolve the impreſſions on the memory, ſeem to have induced thoſe who wiſhed to be thought to poſſeſs a fine imagination, to neglect their memory, in order to poſſeſs one ſymptom of a fine imagination. But I believe the remark of the inconſiſtency of great genius and

and great memory, is not univerſally true. There are inſtances, among the living, as well as the dead, which prove ſomething againſt its univerſality. It is, however, often true; and Pope's opinion is authoriſed by Ariſtotle *.

It cannot be denied, that nature has made a difference in diſpenſing the power of retaining ideas. If we may believe ſome accounts, ſhe has ſometimes formed prodigies in this ſpecies of excellence. Muret relates, that he recited words to the number of thirty-ſix thouſand, ſome of them without meaning, to a young man, who repeated them all immediately, from the beginning to the end, and from the end to the beginning, in the ſame order, without a moment's heſitation, or a ſingle miſtake. Miraculous, and even incredible, as this may appear, Muret tells us †, there were innumerable witneſſes to the truth of the fact, and mentions many names of reſpectable perſons who were preſent at the repetition. Many other inſtances might be ſelected from authors of allowed veracity; but they are ſo different from that which falls within the experience of mankind in general, as ſcarcely to gain credit. If they are true, they afford encouraging motives for the cultivation of a faculty, which has ſometimes

* Οὐ γὰρ ὁι αὐτοὶ εἰσι μνημονικοί, καὶ ἀναμνηστικοὶ, ἀλλ' ὡς ἐπι το πολυ μνημονικώτεροι μὲν οἱ βραδεῖς, ἀναμνηστικώτεροι δὲ οἱ ταχεῖς καὶ εὐμαθεῖς. *Perſons of a good and of a bad memory are not of the ſame ſort of intellect; but for the moſt part the* SLOW *are of a good, and the quick and apprehenſive of a bad memory.* ARISTOT.

† In his *Variæ Lectiones.*

been

been advanced to ſo high a degree of perfection *.

In giving great attention to the cultivation of the memory, there is danger leſt it ſhould be overladen with minute objects; a circumſtance highly injurious, eſpecially in the courſe of education. Let it therefore be conſidered, that a good memory †, according to a ſimilitude

* Quintilian, after mentioning ſome extrordinary inſtances of memory, concludes with this judicious remark; Dicebantur etiam eſſe nunc qui facerent, ſed mihi nunquam ut ipſe intereſſem contigit; habenda tamen fides eſt vel in hoc, ut qui crediderit, et ſperet. *It is ſaid there are ſome who can do ſo now; but I never have happened to meet with them; one would, however, believe it, if it were only for this reaſon, that he who believes that ſuch things have been, may hope that they may be again.* QUINTILIAN.

† Some perſons ſeem to think, that a good memory conſiſts in retaining dates and minute particulars; but I believe, that, though a reader remembers but few dates and few minute particulars, he may yet retain all the neceſſary *general ideas* and valuable *concluſions*. He will ſee a wide and beautiful arrangement of important objects; while another, who ſtoops to pick up and preſerve every trifle, will have his eyes conſtantly fixed on the ground. It is not enough that the mind can reproduce juſt what it has received from reading, and no more; it muſt reproduce it digeſted, altered, improved, and refined. Reading, like food, muſt ſhew its effects in promoting *growth*; ſince, according to a ſtriking remark of Epictetus, τὰ πρόβατα, οὐ χόρτον φέροντα, τοῖς ποιμέσιν ἐπιδείκνυει, ΠΟΣΟΝ ΕΦΑΓΕΝ. ἀλλὰ τὴν νομὴν, ΕΣΩ ΠΕΨΑΝΤΑ, ΕΡΙΑ ἔξω φέροντα, ΓΑΛΑ. *Sheep do not ſhow the ſhepherd how much they have eaten, by*

tude of Eraſmus, reſembles a net ſo made as to confine all the great fiſh, but to let the little ones eſcape *.

by producing the graſs itſelf; but after they have inwardly digeſted the paſture, they produce outwardly wool and milk. EPICTETUS.

Apes debemus imitari, quæ vagantur et flores ad mel faciendum idoneos carpunt: et quæ collegerunt, in hunc ſaporem mixturâ quâdam et proprietate ſpiritûs ſui mutant. . . . noſque has apes debemus imitari et quæcnnque ex diverſâ lectione congeſſimus ſeparare. Deinde adhibitâ ingenii noſtri curâ et facultate, in unum ſaporem varia illa libamenta confundere: ut, etiam ſi apparuerit unde ſumptum ſit, aliud tamen eſſe, quam, unde ſumptum eſt, appareat. SENECA.

* "It muſt be owned, that the memories of ſome are ſo treacherous, and, if I may be allowed the expreſſion, ſo open on all ſides, as to let every thing confided to them run through. Plenus rimarum ſum: hâc atque illâc perfluo. *I am full of chinks: I leak on this ſide and on that*, as Terence ſays.—But this defect may often proceed from negligence. Their end in reading is only to ſatisfy preſent curioſity. They endeavour rather to read much than to advantage (multa, non multùm). They hurry on, and are continually deſiring SOMETHING NEW. And it is by no means wonderful that thoſe objects multiplied *ad infinitum*, upon which they ſcarcely allow themſelves time enough to look, ſhould make but a ſlight impreſſion, and be effaced in a moment. To remedy this inconvenience, they ſhould not read ſo faſt; they ſhould often repeat the ſame thing, and give an account of it to themſelves; and by this exerciſe though troubleſome and diſagreeable at firſt; they would arrive, if not at the perfect remembrance of all they read, at leaſt at the retention of the greateſt and moſt eſſential part of it."

ROLLIN.

SECTION XII.

ON LEARNING GREEK, AND ON THE INTRODUCTORY BOOKS.

Primum igitur iſtis Græcæ linguæ oſoribus ita reſponſum volo, omnem elegantem doctrinam, omnem cognitionem dignam hominis ingenui ſtudio, uno verbo, quicquid uſquam eſt politiorum diſciplinarum nullis aliis quam Græcorum libris ac literis contineri. *In the firſt place, I would inform the gentlemen who here conceived a diſlike to Greek, that all elegant learning, all knowledge worthy the purſuit of a liberal man, in a word, whatever there is of the politer parts of literature, is contained in no other books than thoſe of the Greeks.* MURETUS.

IT is not ſurpriſing that perſons, who have not partaken of a liberal education, ſhould have no juſt idea of its extent and value. Writing, arithmetic, a little French, and a good deal of dancing, with a very ſmall portion of the firſt elements of Latin, to enable the boy to ſay that he once learned Latin, are deemed quite ſufficient, by the rich lower orders, to form the literary attainments of a gentleman.

With reſpect to Greek, it is often thought totally ſuperfluous. Indeed, the vulgar idea of Greek comprehends in it all that is dull, difficult, horrid, uncouth, uſeleſs, and pedantic.

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In conſequence of this ignorance, and theſe prejudices, we find the ſons of opulent parents, whoſe circumſtances would enable them to live a life of literary leiſure, rendered incapable of it, by having been kept in their youth from the knowledge of a language moſt beautiful in itſelf, and the ſource of all that is elegant and ingenious.

I grant, that a ſuperficial knowledge of Greek, like a ſuperficial knowledge of Latin, or of other languages, is of little value. But why muſt the knowledge of it, which a boy is to acquire, be ſuperficial? Evidently from the trifling notions of the age, the ignorance of the parent, and his falſe ideas and prepoſſeſſions. The natural faculties of boys are as good now, as in times when Grecian literature was more generally and ſucceſsfully cultivated.

I will venture to affirm, that a knowledge of the Greek will contribute greatly to adorn the gentleman, while it is eſſential in a ſcholar. It will lead him to the fountain-head. It will enable him to judge of compoſition with taſte. It will point out to him, with preciſion, the meaning of many words in the Engliſh language, which are daily uſed, and of far the greater number of technical terms in every art and ſcience. The Greek authors are indeed ſo celebrated, and have been ſo univerſally read, that one would think no man of letters, who poſſeſſes ſenſe and ſpirit, would voluntarily forego the peruſal of them. Homer, we all know, has always kept his place as the nobleſt writer whom the world ever produced. They who think they ſhall diſcover his tranſcendent excellence in any tranſlation, are greatly miſtaken.

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I am ſure, an acquaintance with the Greek poets and philoſophers * would be highly favourable to the prevalence of good ſenſe and liberal ſentiments, as well as of good taſte. But I know how readily ignorance, indolence, and prejudice will oppoſe my doctrine. The preſent age is diſpoſed to purſue compendious methods of education, which terminate in external and ſhallow attainments. And unleſs a timely check is given, the next age will be led to neglect ſolid improvements ſtill more than the preſent; for as ſolid improvements become leſs generally underſtood, they will be leſs generally eſteemed †.

With

* "The Grecian commonwealths, while they maintained their liberty, were the moſt heroic confederacy that ever exiſted. They were the politeſt, the braveſt, and the wiſeſt of men. In the ſhort ſpace of little more than a century, they became ſuch ſtateſmen, warriors, orators, hiſtorians, phyſicians, poets, critics, painters, ſculptors, architects, and, laſt of all, philoſophers, that one can hardly help conſidering that GOLDEN PERIOD, as a providential event in honour of human nature, to ſhew to what perfection the ſpecies might aſcend.

"Now the language of theſe Greeks was truly like themſelves, it was conformable to their tranſcendent and univerſal genius." HERMES.

† I am informed, that, on the continent, the Greek language is not generally underſtood, even by thoſe who write and aſſume the dignity of dictators in literature and morality. We ſee, in conſequence of the neglect of this, and of other ſolid learning, falſe taſte, falſe philoſophy, and infamous morals.

Voltaire

With reſpect to the beſt method of attaining the knowledge of Greek, I own I am prepoſſeſſed in favour of that which already prevails in our capital ſchools, the utility of which has been already proved by repeated experience. The beſt Grecians of our country have been trained in the eſtabliſhed manner, and at the ancient grammar-ſchools.

Some innovators have, however, appeared in this department; and they have wiſhed, that Greek might be taught previouſly to Latin. Others have inſiſted that Greek grammars written in Latin are abſurd, as they tend to increaſe the difficulty; but this objection falls to the ground if Latin is firſt acquired.

Thoſe who wiſh that Greek ſhould be taught before Latin, are in ſome degree authoriſed in their opinion by the great Eraſmus *. Though I have a great reſpect for the genius and judgment of Eraſmus, I muſt diſſent from his opinion on this ſubject. My reaſon for inſiſting that Latin ſhould be firſt taught is, that Latin is indiſputably more univerſally uſeful than Greek †; and that many who remain

Voltaire appears to have been unqualified to form a ſound judgment of the antients. He was but ſuperficially acquainted with their languages.

* His argument derived from the opinion of Quintilian, who directs his pupil to learn the Greek before Latin, is fallacious, and not at all to the purpoſe; for Latin was the native language of Quintilian.

† Ad uſum, Latina lingua potior eſt: ad doctrinæ copiam Græca. *For common uſe Latin is preferable; for the purpoſes of extenſive learning, Greek.* MURETUS.

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at ſchool only to the age of thirteen or fourteen, are enabled to carry away with them a knowledge of Latin, which, though very ſuperficial, may yet be ſerviceable; whereas, if Greek only had been taught them, they might indeed have made ſome proficiency in it, but they would have been totally ignorant of Latin; and I believe their Greek without Latin would be of little value. Every experienced ſcholar will coincide with my ſentiments on this ſubject, and there is little danger that the preſent method ſhould be reverſed in public, though it may ſometimes in private tuition.

There are various grammars, all ſtrongly recommended by their editors, as containing ſomething ſuperior to all that preceded their publication. I prefer either the Eton, or that publiſhed by Grant, and afterwards by Camden, for the uſe of Weſtminſter ſchool. Dr. Ward's edition of this is printed with a type and paper which greatly recommend it; for a beautiful type in Greek books, intended for the uſe of ſchools, is found to be very advantageous. I ſelect the Eton grammar for the ſake of uniformity, and becauſe it has been long and ſucceſsfully uſed. Many maſters prefer Holmes's Greek grammar to all others; but though it has great merit, I ſee no reaſon for exploding thoſe eſtabliſhed grammars, by the aſſiſtance of which the beſt ſcholars of this nation arrived at their eminence.

On firſt going over the grammar, I would recommend an attention only to the principal parts of it. An application to the minuter particulars,

ticulars *, on firſt entering on the ſtudy of a language, certainly impedes the ſcholar's progreſs. When the declenſions of the nouns and pronouns, and the formation of the verbs, are once learned, I adviſe that the ſcholar ſhall begin to read one of the chapters of St. John's goſpel in the Greek Teſtament. The Greek of this evangeliſt is remarkably eaſy; and I know of no book whatever ſo well calculated to initiate a boy in the Greek language, as the Greek Teſtament. I do not ſay, that the ſtyle is the pureſt and moſt elegant; but I think, at that early period, when Greek is read only to exemplify grammatical rules, purity and elegance are leſs required than perſpicuity. After ten or twelve chapters ſhall have been carefully read, I would let the ſtudent begin St. Luke, whoſe Greek is allowed to be better than St. John's. At this time, I ſhould wiſh the ſcholar to begin his grammar again, and go through it with great accuracy. That which will now be read in it, will be perfectly underſtood, and its uſe fully aſcertained. When the greater part of St Luke ſhall have been read, and its grammatical conſtruction and its particular words analyſed, let the ſcholar begin ſome work of Xenophon, ſtill repeating a portion of his grammar every morning. This will ſoon pave the way to Demoſthenes and Homer; and

* Vulgo multa inferciunt grammaticæ planè philoſophica, quæque a tenera ætate intelligi nequeunt. *They commonly inſert many things in a grammar which are abſolutely philoſophical, and which cannot be underſtood at a tender age.* VOSSIUS.

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when theſe are once underſtood, which I imagine, with diligence and good abilities, may be very ſoon accompliſhed, the ſcholar will be able of himſelf to purſue his ſtudies in the Greek language, as far as he ſhall chuſe to proceed. And indeed I have no doubt, but that he will chuſe to proceed as far as he can, if his lot in life allows him leiſure. For the pleaſure he will feel, when once he enters deeply into the fine authors of antient Greece, will lead him to prefer them to all others. He will then find, that the preference given to them by all preceding ages, is not the effect of mere prejudice, as is ſuppoſed by the ſuperficial ſtudent in Greek, who has never read enough to enable him to taſte their excellence.

Though my principal argument in recommending the ſtudy of Greek, is derived from its native excellence, and from the opportunity it affords of enlarging and ennobling the human mind, by laying open the writings of the Greek philoſophers, poets, and hiſtorians; yet it may not be improper to add, for the ſake of thoſe who ſeek profit from liberal ſtudies, according to the vulgar idea of the word profit, that the knowledge of the Greek greatly faciliates the practice of ſome lucrative profeſſions. I cannot underſtand how it is poſſible for a phyſician to acquit himſelf with tolerable credit, unacquainted with Greek. Almoſt all the terms he uſes are Greek words, written in Roman characters. *. The ſubordinate prac-

* Græco fonte cadunt.
They flow from the Greek fountain. HOR.

titioner

titioner in medicine would alſo find his employment much eaſier and pleaſanter, and his character more reſpectable, if he were inſtructed in the meaning of the words which he every day uſes, and which he cannot clearly and fully underſtand, without knowing the language whence they are immediately, and without alteration, tranſplanted *.

Some late writers, however, who have cenſured the eſtabliſhed modes of education with all the freedom of dogmatical dictation, have hinted, that Greek is utterly unneceſſary. One of them in plain terms informs us, that it can be neither uſeful nor ornamental. He recommends it to all who are not to be divines or phyſicians, "not to waſte ſo much time, as "even to learn the Greek alphabet †." Such a doctrine as this will often be well received, ſince both ignorance and indolence will be ever

* One may add, that the profeſſors and ſubordinate practitioners IN THE LAW alſo appear to great advantage, when they have enjoyed the benefits of an education not nominally, but truly, liberal and learned. It would not then be ſaid, as Milton expreſſes it, "that they are allured to the trade of the law, grounding their purpoſes not on the prudent and heavenly contemplation of JUSTICE AND EQUITY, WHICH WAS NEVER TAUGHT THEM, but on the promiſing and pleaſing thoughts of litigious terms, fat contentions, and flowing fees."

MILTON'S Tractate.

† Yet even Rouſſeau confeſſes, that the underſtanding is greatly improved by learning languages; ſuppoſing that they were not in themſelves uſeful.

ready to vote in its favour. Add to this, that the attachment of many to ſingularity, will lead them to adopt almoſt any new and plauſible opinion, when advanced with confidence. But to the prevalence of ſuch ill-grounded notions, we may attribute much of the levity and the ſuperficial knowlege, which diſgrace ſome of thoſe ranks among us, who uſed to be early initiated in the wiſdom of the ancients, through the medium of the fine language of antient Athens, as well as antient Rome.

The oppoſers of the eſtabliſhed modes, and the enemies to Greek, have ſeldom been ſolid ſcholars; and ſome have ventured to ſuſpect, that they have been guilty of a common practice, that of condemning what they do not underſtand *.

* Damnant quod non intelligunt. *They condemn what they do not underſtand.* QUINTILIAN.

In anſwer to the contemners of Greek, I will again cite a paſſage or two from a truly elegant modern Latin writer. Aiunt Græcam Latinamque linguam jampridem MORTUAS eſſe. Ego verò eas nunc demùm non tantùm VIVERE et vigere contendo, ſed firmâ valetudine uti, poſtquam eſſe in poteſtate plebis deſiêrunt.—Prædicere poſſumus, ſi homines noſtri paulò magis Græcas literas negligere cœperint omnibus bonis artibus certiſſimam peſtem et perniciem imminere. Hoc ſi iſti aut videre per inſcitiam non queunt, aut agnoſcere propter inveteratum in Græcos odium nolunt; perſiſtant ſanè in ſententiâ ſuâ; nobis ignoſcant, ſi quo in ſtudio plurimum operæ poſuimus, ab eo non facilè abducimur; ſed et ejus dignitatem conſervare nitimur, et quas ex eo utilitates percepiſſe nobis videmur, eas cum aliis communicare conamur.—Neceſſe eſt in

in craſſiſſimâ rerum ignoratione verſari eos qui PRÆSIDIO INTERPRETUM freti Græcæ ac Latinæ linguæ ſtudia negligunt. *They tell us that Greek and Latin are* DEAD *languages. But I maintain that they are not only* LIVING, *but that they are in high health now at laſt, ſince they have ceaſed to be in the power of the vulgar.——I may venture to predict, that if our countrymen ſhould go on a little longer in the neglect of the Greek, inevitable deſtruction awaits all the valuable arts. If they cannot ſee this thorough ignorance, or will not acknowledge it through prejudice againſt the Grecians, truly let them perſiſt in their opinion; but let them pardon us, if we refuſe to relinquiſh a ſtudy to which we have applied, if we endeavour to preſerve its dignity, and to communicate thoſe advantages to others, which we think ourſelves have derived from it. They muſt be groſsly ignorant, who neglect Latin and Greek, relying on the aſſiſtance of tranſlators.* MURETUS.

If any are ſtill of opinion, that the learning of Greek is too heavy a burthen for thoſe boys who are born to a fortune, and to whom it is not neceſſary as a profeſſional accompliſhment, let them conſider, that many ladies have learned Greek for the pleaſure of it. Let them recollect the names of Mrs. Carter, Madame Dacier, Lady Jane Grey, and many other living and dead. . . . "I found her," (Lady Jane Grey) ſays Aſcham, "in her chamber, readinge Phædon Platonis in Greeke, and that with as much delite, as ſome jentlemen would reade a merie tale in Boccace. . . . I aſked her why ſhe would leeſe ſuch paſtime in the parke?" Smiling, ſhe anſwered me, "I wiſſe all their ſport "in the parke is but a ſhadoe to that pleaſure that "I find in Plato. Alas! good folke, they never "felt what trewe pleaſure ment. . . . My booke "hath beene ſo much pleaſure, and bringeth daily "to me more pleaſure and more, that, in reſpect of "it, all other pleaſures, in very deede, be but "trifles and troubles unto me." To the boys or

men who are afraid to enter on ſuch ſtudies, we might ſay, to ſhame them, O verè Phrygiæ, neque enim Phryges! *O ye who are truly Trojan ladies, for ye are not men of Troy.* One might ſay ſo, if the Phrygiæ did not often in the preſent age excel the Phryges in learning, as they confeſſedly do in virtue.

Eraſmus, whoſe genius and judgment in all which concerns polite letters are greatly to be reſpected, has this paſſage in one of his letters: Hoc unum expertus video, nullis in literis nos eſſe aliquid ſine Græcitate. *This one thing I ſee from experience, that we cannot arrive at eminence in any kind of literature, without an acquaintance with Greek.* This opinion will be controverted by many, who have erected themſelves into ſcholars, philoſophers, and theologiſts, with a knowledge of no other language than that which they learned from their mothers; and yet it is certain, that even that language cannot be perfectly underſtood without underſtanding Greek and Latin.

SECTION XIII.

ON MAKING A PROFICIENCY IN GREEK.

And thus is the Greek tongue, from its propriety and univerſality, made for all that is great, and all that is beautiful, in every ſubject, and under every form of writing. HERMES.

THOSE who are ready to acknowledge the excellence of the Greek language, are deterred from the purſuit of it by ideas of its difficulty. They aſſert, with ſome truth, that few make ſuch a proficiency in Greek, as to derive all the advantages from it which it might afford, and that they do not often find in the world, thoſe who can read it with eaſe or with pleaſure.

With reſpect to its difficulty, it is certainly a copious language. It requires much and various reading, to gain a competent knowledge of the primitive or radical words *. But it is alſo a language which abounds in compounds and derivatives, the meaning of which may be eaſily known, by knowing the ſimple and original words. He who has acquainted himſelf with a ſmall number of the moſt uſeful radi-

* Yet the Greek roots have been computed not much to exceed three thouſand.

cals, will be able, with a little ſagacity, to diſcover the meaning of many words in a book written on a familiar and obvious ſubject. By reading ſuch a book, he will probably find his knowledge of original words in ſome degree increaſed. He goes on to one leſs eaſy. His knowledge of the language is enlarged by inſenſible gradations, and he at laſt acquires a deep and a maſterly ſkill, by perſeverance indeed, but without much painful labour. He may ſelect ſuch authors as will amuſe him as he proceeds, and, like a pleaſant companion in a journey, be a ſubſtitute for a vehicle.

I will point out a few authors, with the order in which they may be read. I dictate not; for the books and the order may be changed, with great propriety, by a better judgment. But as I write a practical treatiſe, I have already ſaid I muſt deſcend to particulars. I preſuppoſe, that a progreſs has been made in the Greek grammar, and in the Greek Teſtament.

The works of Xenophon are in general remarkably eaſy. The ſentences are ſhort, and the ideas familiar. I will not now deſcant on the ſweetneſs of his diction, and his other beauties. I will only adviſe, that either his Memorabilia, his Cyropædia, his Anabaſis, his little but elegant treatiſes on the Character of Ageſilaus, and the Spartan and Athenian Polity, may be read immediately after the Greek Teſtament, or with it.

The Dialogues of Lucian are too entertaining to be omitted. The Greek is pure, but rather more difficult than that of Xenophon.

They

They may read after ſome progreſs has been made in Xenophon. But as morality is of great importance in early youth, and as it may be learned in great perfection from the Greek authors, I wiſh that no very particular nor very long continued attention may be paid to Lucian at ſchool, though his wit and his language are highly excellent. To accuſtom boys to laugh at every thing ſerious, may have an ill effect on their future conduct. I recommend Epictetus, and the Table of Cebes, and all the Socraticæ Chartæ exhibited by Plato and Xenophon, to be more frequently and more attentively read than the works of the laughing Philoſopher.

When theſe books are once properly ſtudied, the ſcholar ſhould be immediately advanced to the higheſt claſs of Greek literature at ſchool, to Homer, Plato, and Demoſthenes, and in the dramatic walk to Sophocles or Euripides*. Neither ſhould he be contented with reading only a few paſſages, but ſhould go deeply into them, ſtudy them with great and long attention, and receive ſuch an impreſſion from them as

* I think it, at this ſtage of improvement, a very good method to make the boys tranſlate paſſages of ſome eaſy author into Greek as a night's exerciſe. Though they certainly will not at firſt write Attic Greek, yet, however imperfect the ſtyle, they will gain by it a great knowledge of the vocabulary.

It muſt however be remembered, that at ſchool there is not time to do every thing that is deſirable. The more uſeful things muſt take place of the leſs uſeful. In writing modern Greek for the public eye, I apprehend, there is more conceit and pedantry, than real uſe, excellence, or true genius.

ſhall induce him to read them again when he leaves his ſchool, and to make them the companions of his life. Their converſation will exalt his ſenſe, and give him dignity.

At ſchool, it is impoſſible to go through the works of a very voluminous author, neither is it required. It is the buſineſs of the ſchool to qualify the ſtudent to go through them by himſelf. Selections are therefore publiſhed for the uſe of ſchools. But I am ſorry to obſerve, that the knowledge of many never extends beyond theſe ſelections. They judge of Plato from Foſter's edition, of Lucian from Kent's, of Demoſthenes from Mounteney's. Though theſe and ſimilar ſelections may be very judicious, and quite ſufficient in ſchools, yet I would by no means wiſh the ſcholar to confine his curioſity within limits ſo narrow. Let him dig the mine deeper * and wider, and he will find treaſure in abundance. Let him aſcend higher, and he will view a proſpect no leſs beautiful than extenſive.

I wiſh a very conſiderable alteration and improvement to be made in the method of reading Greek; but there is little reaſon to ſuppoſe that it will univerſally take place. I wiſh to ſee editions of Greek authors univerſally uſed in ſchools, without Latin tranſlations. For my own part, I am convinced, that the practice uniformly adopted for many ages, of giving a Latin tranſlation of Greek books, is the principal reaſon that Greek has been leſs generally underſtood than Latin. Not but that ſome

* Approfondiſſez. *Go to the bottom.*

have

have proceeded ſucceſsfully, notwithſtanding all impediments; and I believe at preſent, and in our own country, Greek is well underſtood. Several living writers have given indubitable proofs of their excellence in it; among whom may be moſt honourably enumerated the philological Emendator of Suidas. If we look back, we ſhall find a numerous and diſtinguiſhed train, who, while they adorn the literary annals of our nation, afford moſt animating examples for the aſpiring ſtudent of the preſent age *.

* I will take the liberty of quoting another paſſage from Hermes, before I leave this ſubject:

"It were to be wiſhed that thoſe among us, who "either write or read with a view to employ their "liberal leiſure (for as to ſuch as do either from "views more ſordid, we leave them, like ſlaves, to "their deſtined drudgery)—it were to be wiſhed, I "ſay, that the liberal (if they have a reliſh for "letters) would inſpect the finiſhed models of Gre-"cian literature; that they would not waſte thoſe "hours which they cannot recal, upon the meaner "productions of the French and Engliſh preſs; "upon that fungous growth of novels and of "pamphlets, where, it is to be feared, they rarely "find any rational pleaſure, and more rarely ſtill "any ſolid improvement.

"To be competently ſkilled in ancient learning, "is by no means a work of ſuch inſuperable pains. "The very progreſs itſelf is attended with delight, "and reſembles a journey through ſome pleaſant "country, where every mile we advance new "charms ariſe. It is certainly as eaſy to be a "ſcholar as a gameſter, or any other character "equally illiberal and low. The ſame applica-"tion, the ſame quantity of habit, will fit us for "one as completely as for the other. And as to

" thoſe who tell us, with an air of ſeeming wiſdom,
" that it is men, not books, we muſt ſtudy to be-
" come knowing; this I have always remarked,
" from repeated experience, to be the common
" conſolation and language of dunces."

With reſpect to the propriety of ſtudying the Greek grammar with attention, let us hear the opinion of Jortin, and obſerve the example of Eraſmus,—" Eraſmus, in the earlier part of his life, carefully ſtudied the Greek and Latin grammar, read lectures upon them, and tranſlated Greek books into Latin. This was laying a right foundation for criticiſm and philoſophy; and it is to be wiſhed that our young ſtudents would follow his example. Be you ever ſo ingenious or induſtrious, yet if you neglect to cultivate and to preſerve this humble part of knowledge, you will be PERPETUALLY STUMBLING WHEN YOU TREAD ON CLASSIC GROUND; when you attempt to explain, to tranſlate, or to correct antient authors, or to diſcuſs any learned ſubject, or to compoſe a few pages in proſe or in verſe. Then beware of blunders; and think not to make amends for them by inſulting and ridiculing grammarians, ſcholiaſts, commentators, lexicographers, verbal critics, word-catchers, ſyllable-mongers, and poachers in Stobœus or Suidas. Quand on vouloit meſpriſer monſieur Cujas, on l'appelloit grammarien; mais il s'en rioit, et diſoit que telles gens eſtoient marris de ne l'eſtre pas. *When they wanted to ſhew contempt to monſieur Cujas, they called him a grammarian; but he laughed and ſaid, that ſuch ſort of people were only vexed that they were not ſo.* Scaligerana." JORTIN.

That amiable and elegant ſcholar Dr. John Burton, of Corpus Chriſti College, was a very warm friend to Greek ſtudies, and recommended a proper application to them with great ſpirit and eloquence. I ſelect the following paſſage from one of his opuſcula:

. . . Itaque

. . . Itaque ergo tam pauci Linguæ Græcæ cujus ſtudium præ ſe ferunt, peritiam atque cognitionem intimam ſunt aſſecuti. Ecquod huic malo remedium adhiberi cupis? fac idem ut priſtina majorum in ſtudiis inſtituendis induſtria reſuſcitetur, patientia exercitetur: ut adoleſcentes veſtri omnia marte proprio aggrediantur et elaborent, quaſi nulla ſibi eſſent in promptu ſubſidia; ita demum ingenii ſui viribus uti conſueſcant, ut auxilio alieno neutiquam indigeant. Haud profecto illis ſervitutem Ægyptiacam impero; cognitionis certè in omni genere inſtrumenta illis nulla invideo; at idem cavendum puto ne conceſſis abutantur. *It is for this reaſon, that ſo few who profeſs to ſtudy Greek have obtained a ſkill and intimate knowledge of it. What is the remedy? Let the induſtry of our forefathers be rouſed; let patience be exerciſed. Let young men begin and labour every thing by their own powers, as if there were no aſſiſtances. Let them be uſed to exert their own abilities, in ſuch a manner as not to want foreign aid. I do not ſet them an Ægyptian taſk. I forbid them no inſtruments of knowledge: but I think care is to be taken that they may not abuſe what is allowed.*

BURTON.

SECTION XIV.

ON THE STUDY OF THE ENGLISH LANGUAGE.

Ut ipſe ad meam utilitatem ſemper cum Græcis Latina conjunxi, neque id in philoſophia tantùm, ſed etiam in dicendi exercitatione feci, idem tibi cenſeo faciendum, ut par ſis in utriuſque orationis facultate. *As I have always, with great advantage to myſelf, united the ſtudy of books in my own language with Greek books, and that not in philoſophy only, but alſo in eloquence; ſo I think you ſhould do, that you may be equally excellent in both languages.*

Cic. to his Son.

Non enim tam præclarum eſt ſcire latinè, quam turpe neſcire. *To be well acquainted with one's native language, is not ſo much a thing to boaſt of; as not to be well acquainted with it, is a diſgrace.* Idem.

MANY parents are of opinion, that, while their ſons are learning Latin, they are making no improvement in Engliſh. They are greatly miſtaken. It is impoſſible to learn the Latin grammar, without acquiring a valuable knowledge of grammar in general, and conſequently of the Engliſh grammar. But it muſt be confeſſed, that many particulars of the Engliſh grammar cannot be learned, but by a particular application to it; and it is certain, that this has been long neglected in the moſt approved ſchools.

Engliſh

Engliſh undoubtedly ought to form a great part of an Engliſh gentleman's education. I think, at the ſame time, that if a boy has made a good proficiency in claſſical learning, he will be able of himſelf to compenſate the want of particular inſtruction in this point, if he chuſes to apply to it. Good ſenſe, good company, and the reading of good authors, with a knowledge of grammar in general, will commonly make a ſcholar completely maſter of his own language. Several of our beſt writers were educated at public ſchools, where I believe the Engliſh grammar was not taught; and I conjecture that the prelate who has written ſo excellent an introduction to the Engliſh grammar, did not learn any part of it at his ſchool as the buſineſs of his ſchool; but, like others, probably acquired his ſkill by private and ſubſequent ſtudy.

To comprehend it, however, among the other objects of ſcholaſtic purſuit, contributes to render a plan of education more complete. It is indeed very deſirable; for I have known boys who, though they could write Latin grammatically, were unable, for want of this part of inſtruction, to compoſe an Engliſh letter on a familiar ſubject without incorrectneſs, much more with elegance; and even ſome celebrated writers in Engliſh have made egregious miſtakes in Engliſh grammar. Mere Engliſh ſcholars incur great danger of miſapplying words derived from Greek and Latin. Falſe grammar and falſe orthography very often diſgrace their good ſenſe and their knowledge of things and facts.

I need

I need not point out the proper Introduction. Every one will anticipate me in chuſing Lowth's. Some parts of it are unavoidably too difficult for a child's comprehenſion. There are ſome little introductions to it, adapted to the uſe of children, which may be ſometimes uſed with great advantage: though perhaps it may be right to omit the Engliſh grammar till the child poſſeſſes a degree of intellectual ſtrength, ſufficient for the underſtanding of Lowth's Introduction. What little he learns before that time will be of no great value.

The beſt method of teaching the Engliſh grammar, is, I think, after having gone through Lowth, to cauſe to be read by one of the claſs, a paſſage of one of Addiſon's papers in the Spectator, and then to parſe it accurately in the manner in which a Latin or Greek leſſon is uſually analyſed. All violations of grammar, and all vulgariſms, ſoleciſms, and barbariſms, in the converſation of boys, and alſo in their moſt familiar letters, muſt be noticed and corrected.

To confirm their improvements in Engliſh, boys muſt compoſe in it, as ſoon as they are capable of invention. Indeed, this is uſually done in public ſchools, and the advantages of it are univerſally felt, not only in the walks of learning, but in the mercantile and civil department. Many boys go to public ſchools, who are deſigned for commercial life. The little Latin they learn by the age of thirteen or fourteen, when they ſometimes leave the ſchool for the accompting-houſe, may not be of great ſervice to them; but the habit of compoſing in Engliſh,

Engliſh, will enable them to write letters with eaſe and with accuracy; an acquiſition, for which they will be obliged to their ſchool as long as they live; an acquiſition which will ſerve, diſtinguiſh, and adorn them more than any of the accompliſhments which are merely ornamental.

I would comprehend, in the plan of inſtruction in Engliſh, the doctrine of Engliſh verſification, as well as of proſaic compoſition. The various metres ſhould be explained; and ſuch a manner of reading them pointed out, as tends to diſplay their beauty and their melody.

I would advance a ſtep higher. I would endeavour to infuſe into the higher claſſes not only a grammatical, but a critical knowledge of the language, and its authors. To the ſenior boys the beauties and defects of ſtyle ſhould be ſhewn. The opinions of judicious critics on our poets, hiſtorians, orators, and moraliſts, ſhould be laid before them and diſcuſſed. They ſhould be taught not to read every thing that falls into their hands, but to ſelect their books with judgment, and to aſſign the reaſons for their preference. They will thus acquire not only grammatical accuracy, but taſte; a quality, which will furniſh them, during life, with pleaſure pure and refined; to be able to reliſh which, beſides the exalted ſatisfaction of it, will characteriſe the true gentleman independently of fortune.

As Engliſh cannot always be read with convenience in claſſical ſchools, and during the ſchool hours, it muſt be read in private by boys who

who wiſh to acquire a perfect knowledge of it. To complete the grammatical and theoretical ſkill which is taught by the inſtructor, let the pupil read the moſt elegant compoſitions in the Engliſh language. Fame will uſually point theſe out; but leaſt ſhe ſhould err, as ſhe ſometimes does, the advice of the living inſtructor muſt be ſought and followed.

Though the ſtudy of a vernacular language is of high importance; and though ſome inſtructors * have endeavoured to perſuade their countrymen, that it is ſufficient for all the purpoſes of life; yet the education of him who has been confined to it, will be greatly defective. It may with truth be aſſerted, that, notwithſtanding his attention may have been directed to this ſingle object, he will never comprehend it ſo well, as he will who is alſo converſant in the ancient languages †. The mere Engliſh ſcholar will often be obliged to turn over his Engliſh

* Plerique mera deliramenta pueris inculcant, tamen Dii boni, quem non illi Palæmonem, quem non Donatum præ ſe contemnunt? idque neſcio quibus præſtigiis mirè efficiunt, *ut ſtultis materculis et idiotis patribus* tales videantur quales ipſi ſe faciunt. *The greater part teach mere fooleries to their boys, yet, good God! what Palæmon, what Donatus, do they not deſpiſe in compariſon with themſelves? And I know not how they do it, but they make themſelves appear to fooliſh mothers, and to idiot fathers, juſt ſuch as they repreſent themſelves.* ERASMUS.

† And as to the objection, that boys are long employed in learning mere words and terms, and unintelligible rules, while they are learning Latin, an

Engliſh Dictionary, and, after all, will acquire but an imperfect idea of the many words which are directly derived from the Latin or the Greek *.

an objection which is triumphantly urged by every innovator, we may ſay in the words of Felton: "A boy will be able to repeat his Latin Grammar over two or three years before his underſtanding opens enough to let him into the reaſon of the rules; and when this is done ſooner or later, it ceaſeth to be jargon; ſo that all this clamour is wrong founded; .... and therefore I am for the old way in ſchools ſtill, and children will be furniſhed there with a ſtock of words at leaſt, when they come to know how to uſe them."

I wiſh thoſe parents and inſtructors who rail ſo much againſt employing boys in learning words, and terms, and rules, would inform us how they can be employed ſo INNOCENTLY. Would they introduce boys into company, take them to all public places, and initiate them in all the vice and vanity of the world? The time will come when they will repent ſuch a choice, and will wiſh their ſons had been learning LILLY'S RULES, inſtead of HOYLE'S.

Natura enim ipſa ſic hominum ſtudia diſpertiviſſe videtur, ut primam ætatem LINGUÆ, mediam eloquentiæ et artibus, poſtremam uſui et communi utilitati diſtribuerit. *For nature herſelf ſeems thus to have allotted the ſtudies of man, ſo as to devote the firſt part of life to language, the middle to eloquence and the arts, the laſt to practice and general utility.*

Anon. Diſſert. de Rat. diſcend. Ling.

* Græco fonte cadunt parcè detorta. Hor.

SECTION XV.

ON THE PREPARATION FOR A MERCANTILE LIFE.

Τὸ μὲν αργύριον, ἐστὶ κοινόν τι πάντων ἀνθρώπων κτῆμα· τὸ δὲ καλὸν, καὶ πρέπον ἔπαινον καὶ τιμὴν ἀνῆκον, θεῶν καὶ τῶν ἔγγιστα τούτους περιοικούντων ἀνδρῶν ἐστι. *Money indeed can be poſſeſſed by any ſort of man whatever; but the* HONOURABLE, *and that which leads to praiſe and glory, is peculiarly the property of the gods, and of men who come neareſt to them.* POLYBIUS.

——— Pueri longis rationibus aſſem
Diſcunt in partes centum deducere ——
——At hæc animos ÆRUGO, &c. HORAT.

Our youth, proficients in a nobler art,
Divide a farthing to the hundredth part.
Well done, my boy, the joyful father cries,
Addition and ſubtraction make us wiſe.
But when the ruſt of wealth pollutes the ſoul,
And monied cares the genius thus controul,
How ſhall we dare to hope, &c. FRANCIS.

A Great wit of antiquity, no leſs remarkable for the liberality of his mind, and his knowledge of the world, than for his excellence in poetry, has cenſured that mode of education which is confined to arithmetic. He has ſuggeſted that the mind, from a conſtant attention in early youth to pecuniary and mercantile computations, contracts a degree of ruſt totally deſtructive of genius. There is certainly ſome truth in his obſervation; but it muſt

muſt be conſidered, that our country differs from his in many eſſential particulars. Arms and arts were the chief objects of attention in Rome; but Britain, from her ſituation and connections, is naturally commercial. Commerce in Britain has acquired a dignity unknown in antient times, and in other countries of Europe. They who have been engaged in it have added a grace to it by the liberality of their education, and the generoſity of their minds. This has introduced them to the company of thoſe to whom their fortunes made them equal; and they have appeared in the ſenate, and in ſociety, with peculiar grace and importance.

I mean, however, in this ſection, to adviſe, that they who are deſtined to a commercial life, ſhould not devote their time and attention, excluſively, to penmanſhip and to arithmetic. In whatever degree theſe excellences may be poſſeſſed, they will never exalt or refine the ſentiments. They will never form the gentleman. They are the qualifications of a hireling ſcrivener, and are at this time in poſſeſſion of ſome of the loweſt and meaneſt perſons of the community.

But I would not be miſapprehended. I know the value of a legible and expeditious hand, and the beauty of arithmetic as a ſcience, as well as its uſe as a practical qualification *. They are

* Numerorum notitia cuicunque primis ſaltem literis erudito neceſſaria eſt. *The knowledge of numbers is neceſſary for every one who is acquainted with the firſt elements of learning.* QUINTILIAN.

are abſolutely neceſſary to the merchant; they are highly uſeful to all. My meaning is, that they ſhould not form the whole of education, nor even the chief part of it, even when the ſtudent is deſigned for a mercantile life. For what is the propoſed end of a mercantile life? The accumulation of money. And what is the uſe of money? To contribute to the enjoyment of life †. But is life to be enjoyed with a narrow

Arithmetic, indeed, when ſtudied as a ſcience for its own ſake, aſſumes new grace, and furniſhes a fine exerciſe for the mind in its favourite employment, the purſuit of truth.

"'Tis here," ſays a fine writer, ſpeaking of quantity, "we ſee the riſe of thoſe mathematical ſciences, arithmetic, geometry, muſic, &c. which the antients eſteemed ſo eſſential to a liberal education. Nor can we believe there is any one now, but muſt acknowledge that a mind, properly tinged with ſuch noble ſpeculations (ſuppoſing there be no want of genius or of courage), is qualified to excel in every ſuperior ſcene of life. Far more honourable they ſurely are, than the arts of riding a horſe, or of wielding a ſword, thoſe accompliſhments, uſually aſſigned our youth of diſtinction, and for the ſake of which alone they are often ſent into diſtant countries, as if there were nothing to be taught them at home, nor any thing in a gentleman worth cultivating but his body. We would not undervalue theſe bodily accompliſhments (for perfection of every ſort is certainly worth aiming at); but we would wiſh them to be rated as much below the mental, as the body itſelf is inferior to the mind."

HARRIS.

† In order to which it is neceſſary to have acquired a ſort of knowledge, ὐ τὴν περὶ τ ὐ ΖΗΝ. ἀλλὰ τὴν πρ⊙ τὸ ΕΥ ΖΗΝ. *Not that which regards mere animal*

a narrow and unenlightened mind? If it is, what muſt be the enjoyment? It muſt be low, and diſgraceful. A rich man, without liberal ideas, and without ſome ſhare of learning *, is an unfit companion for thoſe in the rank to which he is advanced; a melancholy conſideration, that after all the toils and cares of buſineſs, when a man has acquired a princely fortune, he muſt be excluded from the ſociety of men of equal condition, but ſuperior education, or be ridiculous in it; that he muſt be unfit for parliamentary or civil employments, though the influence of money may procure him admiſſion to them!

I really do not mean, in any thing I have ſaid, to diſcourage an attention to writing and arithmetic. If I did, I ſhould with reaſon raiſe a very numerous party, who would not fail to be clamorous againſt my doctrine. My advice is, and I offer it with unaffected deference, that thoſe who are intended for a genteel line of commercial life, ſhould beſtow at leaſt as much attention on the cultivation of their minds as on mechanical attainments, or on a

animal life, mere eating, drinking, &c. but that which contributes to WELL LIVING—*the pleaſures of a reaſonable nature.* EPICTETUS.

Qui *uti* ſcit ei *bona. Riches are goods to him alone who knows how to uſe them.* TERENCE.

* —— Petite hanc juveneſque ſeneſque——
——— Miſeris viatica canis. HOR.

Seek this, both young and old——
This furniſhes a ſupply for the evil days of old age.

mere

mere preparation for the ſuperintendence of an accompting-houſe.

There is time enough for the accompliſhment of both purpoſes, in the courſe of an education properly conducted, and long enough continued. At our beſt and moſt reſpectable grammar ſchools *, opportunities are uſually afforded for improvement in writing and in arithmetic. Many inſtances might be produced to ſhew, that the claſſical and the mercantile

* Theſe are ſometimes avoided, from an idea that they are expenſive. I believe they are ſeldom more ſo than other *reputable* ſchools. Aſcham, ſpeaking of the folly of parents in ſparing expence in the education of their ſons, though not in other trifling or vicious matters, ſays, "It is pitie more care is had to find out rather a cunnynge man for their horſe, than a cunnynge man for their children. They ſay nay in worde; but they do ſo indeede. For to the one they will gladlie give a ſtipend of 200 crownes by the yeare; and loth to offer to the other 200 ſhillings. God, that ſitteth in heaven, laugheth their choice to ſkorne, and rewardeth their liberalitie as it ſhould; for he ſuffereth them to have tame and well ordered horſes, but wilde and unfortunate children; and therefore in the ende, they find more pleaſure in their horſe than comforte in their children." ROGER ASCHAM.

Τίθει μαγείρῳ μνᾶς δέκ', ἰατρῷ δραχμήν,
Κολακι, ταλαντα πίνει, συμβούλῳ κάπνον,
Πόρνη τάλαντον, φιλοσόφῳ τριωβολον.

He gives his cook ten minæ, his doctor a drachm, his toad-eater five talents, his friend and counſellor ſmoak, his miſtreſs a talent, his PHILOSOPHER THREE HALFPENCE. CRATES.

diſcipline

diſcipline have proceeded with equal ſucceſs. It is indeed true, that the writing of thoſe exerciſes which are indiſpenſably required in a claſſical courſe, retards the acquiſition of a fine hand, becauſe it is uſually done in a careleſs and haſty manner. But it might perhaps be done otherwiſe. Granting that it cannot, yet ſurely one would abate ſomething from the excellence of a flouriſh, for the ſake of acquiring ideas, and elevating the mind with juſt, generous, and noble ſentiments. Is it worth while to forego the improvement of taſte and literary genius, for the ſake of forming a ſtroke in a letter with greater elegance, though not in the leaſt more legibly? for the ſake of acquiring a mechanical habit, in which, after all, the ſcholar will often be ſurpaſſed by the loweſt apprentice, or the meaneſt clerk of a petty office.

I know it will be ſaid, that boys who are deſtined to reputable merchandize, are uſually taught Latin. But how are they often taught it? They are often placed at a ſchool where the maſter teaches it not *. He profeſſes to teach

* Cheapneſs is the firſt object with many in ſelecting a ſchool.

——— Quintiliano
Ut multum? duo ſufficient. Res nulla minoris
Conſtabit patri quam filius.
To Quintilian, the ſchoolmaſter, how much? Two ſeſterces will be enough. Nothing will coſt a father leſs than a ſon. JUVENAL.

Ὁ Κρὰτης ἐκεῖνος ὁ παλαιὸς ἔλεγεν, ὅτι ὄνος ἄρα δυνατὸν ἦν, ἀναβαῖνα ἐπὶ τὸ μίλιον τὸ ἔξω τῆς πόλεως ἀναπαύειν μέρος.

teach only writing, arithmetic, and mathematics; but, to complete his plan, he hires an aſſiſtant to teach Latin. The principal ſhare of time and attention is devoted to writing and arithmetic. The parent deſires it, and the maſter naturally gives it the greateſt attention. Seldom any thing more than the firſt elements of Latin are taught, and theſe, it may reaſonably be ſuppoſed, in a very ſuperficial manner. The boy leaves his ſchool at the age of fourteen. He writes a fine hand, and caſts accounts to admiration. His Latin he ſoon forgets; for he was never taught to dwell upon it as of great importance; and, in general, what he knows of it is ſo little, that it is ſcarcely worth remembrance.

μέρος. Ω ἄνθρωποι, τοῦ φέρεσθε, οἵτινες χρημάτων μὲν κήδεσθε περὶ πᾶσαν σπουδὴν, τῶν δὲ υἱέων, οἷς ταῦτα καταλείψετε, μικρὰ φροντίζετε; . . . . πολλοὶ δὲ, εἰς τοσοῦτον τῶν πατέρων προβαίνουσι φιλαργυρίας ἅμα καὶ μισοτεκνίας, ὥστε, ἵνα μὴ πλείονα μισθὸν τελέσειαν, ἀνθρώπους τοὺς μηδενὸς τιμίους αἱρεῖσθαι τοῖς τέκνοις παιδευτὰς. *Crates, the old philoſopher, often uſed to ſay, that if it were poſſible to make them hear, he would get up to the top of the higheſt pinnacle, and cry out with a loud voice,* "*Good people, whither are you going in ſuch haſte, ye who apply yourſelves ſo earneſtly to get money, but who take but little thought for your children, to whom you muſt leave it all?*"—Many fathers, continues Plutarch, have arrived at ſuch a love for money, and ſuch an indifference for their children, as, for the ſake of cheapneſs, to chuſe ſuch inſtructors for their ſons as are good for nothing. ΕΤΩΝΟΝ ἀμαθίαν δ.ώκοντες. *Looking out for one of whom ignorance may be had a bargain.* PLUTARCH.

When

When he has acquired his fortune, which he may very well do, with little other knowledge but that of addition and multiplication; though he prides himself on having had a liberal education; yet he acknowledges, that he has found little advantage from the classics, and holds them in low estimation *. He declares, that a son of his shall adhere to the four first rules. He seldom looks beyond the circumscribed horizon of the accompting-house, even when admitted into the council-chamber; and he contributes, both by his discourse and example, to bring the classical mode of education into disrepute. He pretends to have been trained according to its rules, and grounds his pretensions on the very little of Latin grammar which he very imperfectly learned, in a very short time, when his attention was almost confined, both by parental and preceptorial authority, to a mechanical attainment, and to a single science.

I need not use argument in recommending the study of French and Geography to the intended merchant. Their obvious utility is universally understood.

It is well known, and much to be lamented, that the shafts of wit and ridicule have often been successfully thrown at city magistrates, and other public characters, whose offices † ought

* This disesteem may be accounted for by the old observation, Ignoti nulla cupido est. *We have no desire for that which we know nothing about.*

† Pericles supported a public character in a free city with great dignity. Ὁ δὲ πολιτικὰ Περικλεῖ συγγενό-

ought to ſecure reſpect. This unfortunate circumſtance has been entirely owing to that defect in their education, which their wealth could never compenſate. Though they ought to qualify themſelves for the deſk; yet they ſhould recollect, that they are not to remain there always: but ſhould let their minds be early imbued with that elegance, which will remain with them, and conſtitute them gentlemen, whatever may be their employment *.

μιν, καὶ μάλιστα περίθεις ΝΟΥΝ αὐλῷ καὶ φρόνημα δημαγωγίας ἐμβριθέστερον, ὅλως τε μεγαυρίσας καὶ συνεξάρας τὸ ἀξίωμα τοῦ ἤθους, Ἀναξαγόρας ἦν ὁ Κλαζομένιος, ὃν οἱ τότ' ἄνθρωποι ΝΟΥΝ προσηγόρευον. *But he, who was moſt converſant with Pericles, and moſt contributed to give him a* GRANDEUR OF MIND, *and to make his high ſpirit for governing the popular aſſemblies more weighty and authoritative; in a word,* WHO EXALTED HIS IDEAS, *and raiſed, at the ſame time, the dignity of his behaviour; the perſon who did this was Anaxagoras the Clazomenian, whom the people of that age uſed to call* ΝΟΥΣ, *or mind.*

PLUTARCH, quoted by Harris.

* Great ſtateſmen, and men who have tranſacted *civil buſineſs* with honour and authority, have uſually been polite ſcholars and philoſophers; witneſs, Scipio, Cicero, Cato, Brutus, Marcus Antoninus, Sir Thomas More, Sidney, Raleigh, Temple, Grotius, De Witt, and many others.

Vide Philoſoph. Arrangements.

Homines rerum gerendarum gnari, ad negotia exequenda idonei fortaſſe ſunt, et in ſpecialibus judicio non malo utuntur. Verum conſilia de ſummis rerum, eorumque inventio et adminiſtratio recta felicius a literatis promanant. *Mere men of*

buſineſs are perhaps well enough qualified to manage common affairs, and in a few particulars have a pretty good judgment. But counſels of high moment, and the proper invention and execution of them, ſucceed beſt in the hands of men of letters. Lord BACON.

SECTION XVI.

ON LEARNING FRENCH AT SCHOOL.

Fas eſt et ab hoſte doceri *.
E'en from a foe inſtruction may be ſought. OVID.

THE French language abounds with authors elegant, lively, learned, and claſſical. A ſcholar cannot, in this age, diſpenſe with it. To be ignorant of it, is to cut off a copious ſource of amuſement and information. I need not expatiate on its utility to the man of buſineſs, and the ornament it adds to the accompliſhed gentleman. Its uſe and its grace are ſufficiently underſtood.

But whether boys ſhould begin to learn it ſo early as they ſometimes do, admits of doubt. I need not obſerve, that the lapſe of a conſiderable time is neceſſary to mature the mind as well as the body. Like the body, the mind may, at a very early age, be overladen and contracted in its growth. I would therefore begin with the moſt important object, and lay a good foundation. The Latin grammar I conſider as the moſt important object at that age, and as the avenue to future improvements. Let not the ſcholar then be introduced to French till he has made

* The war was not terminated when this motto was ſelected.

a pro-

a progreſs in the knowledge of the Latin grammar *.

At the age of ten or twelve, and before, if the boy has abilities, this preparation may be in a great meaſure completed. The knowledge of Latin words, as well as of the grammar, will contribute greatly to facilitate the acquiſition of French.

French ſhould by all means be taught grammatically. And when the pupil has not learned the Latin grammar, he muſt begin with the firſt elements of the French, and go through them accurately; for ſome grammar muſt be learned with accuracy. But when he is acquainted with the parts of ſpeech, and the general principles of grammar in all languages, which he will be by learning the Latin grammar, I cannot ſee any neceſſity for going over the ſame ground in a French grammar; which, however, is not uncommonly required, to the great impediment and confuſion of the ſtudent.

It will therefore require judgment in the French maſter, to ſelect ſuch parts only of the

* He who has learned the Latin grammar perfectly, will find French incredibly facilitated. Mr. Richard Carew, who wrote a paper on purpoſe to diſcountenance the uſual methods of learning Latin, by the grammar, &c. informs us, that "he learned more French among the natives in three quarters of a year, than he had done Latin in thirteen years." . . . But he is obliged to confeſs, though very unwillingly, that "*the uſe of his Latin grammar did ſomething help him.*"

RICHARD CAREW's True and ready Way.

grammar as are abſolutely neceſſary. Theſe are of themſelves ſufficiently numerous.

I will likewiſe recommend it to him to introduce the ſtudent to reading an eaſy author, as ſoon as the nouns, pronouns, and regular verbs are learned. This early entrance on reading authors greatly accelerates a progreſs in the French language, and, indeed, in all languages. The ſubject matter of a book, eſpecially if it be narrative and entertaining, alleviates the labour of acquiring the knowledge of a new language. But when the boy is confined during ſix or twelve months to the dry rules of a grammar, he is naturally induced to hate the ſtudy of a language, which preſents to him nothing but irkſome toil. The peruſal of an eaſy author not only makes the ſtudy pleaſant, but alſo illuſtrates and fixes in the mind the rules of grammar.

I believe the greater number of parents wiſh their ſons to learn French *, chiefly that they may

* The following remarks of Mr. Chambaud, prefixed to his grammar, appear to me juſt.

"The learning of a language is the work of time and application. It cannot be learnt in a ſhort time without taking great pains. That is impoſſible in the nature of the thing: and children learn nothing but by repeating the ſame thing over and over again.

"But if they do not learn ſo faſt as grown perſons, they generally learn better. They will ſpeak French, of courſe, after they have learnt how to ſpeak: for we are all apt to ſhew our accompliſhments. If both they and their maſter act their part, you

may be enabled to ſpeak the language. This is certainly you may reſt ſatisfied that they come on well, though they cannot ſpeak. Do not be impatient at the operations of nature; ſhe works but ſlowly. Children, in a good ſtate of health, and under a wholeſome diet, grow conſtantly, though their growing is not conſtantly obſervable. It is even ſo with the mind: it improves conſtantly, ſo it is properly cultivated; though 'tis in proceſs of time only that we can perceive the improvement. It is impoſſible for one not to be able to ſpeak the language, when thus made capable of it; and it is as impoſſible to be made capable of it, otherwiſe than by ſtudying its genius, and learning methodically.

"It is a great abuſe introduced in moſt ſchools, to force beginners to ſpeak nothing but French among themſelves. They muſt of neceſſity either ſpeak wrong (even ſuppoſing they have a competent ſtock of words and expreſſions, for it is the utmoſt abſurdity to pretend, that they will learn them by gueſſing), or condemn themſelves to ſilence. The firſt cannot but be very detrimental to them; ſince they thereby accuſtom themſelves to a barbarous broken French, which is no language at all, and cannot be unlearned without infinite pains. The ſecond is ſtill worſe, for it hinders them from diſcloſing freely their thoughts, and ſtraitens in ſome meaſure their underſtanding; but, above all, gives them the utmoſt averſion to the language, their books, and their maſter: to prevent which, too much care cannot be employed.

"It is amazing to ſee how apt people are to deceive themſelves, and how eaſy to be impoſed upon by deſigning crafty men, who improve the general ſimplicity to their own private gain. To

certainly a valuable attainment *; but I think an ability to read and taſte the beauties of the cele-

this is owing the abuſe which I am complaining of.

"The generality of people being incapable to reflect duly upon the nature of a language, and the faculty of the human mind, have hardly put their children to the ſtudy of the French language, but they expect them to ſpeak it, before they have learnt how to ſpeak: and in caſe they do not, never fail to tax the maſter either with incapacity or neglect of his buſineſs.

"The maſters, on the other hand, being at a loſs to ſatisfy thoſe unreaſonable expectations, and knowing not what to contrive for forwarding their boys, preſently begin by making them learn words, dialogues, and phraſes, and labour hard to beat into their heads as many common ſentences as they can; pretty near after the ſame manner as parrots are inſtructed. And, as has been hinted before, the abſurdity is even carried ſo far in ſome ſchools, as to confine the poor boys, under all ſorts of penalties and puniſhments, to the talking nothing elſe but French. The conſequence of which is, they acquire the knack of talking a Gibberiſh, which nobody can make any thing of. The ignorant parents, charmed, however, with the ſhew their children make of their learning, think them great proficients in the French tongue.—They recommend the ſchool as one of the beſt for learning, and ſo the maſter gets his ends; but in truth the poor boys know nothing of French, and the parents are deceived and impoſed upon."

* It enables the boy to tranſact mercantile buſineſs, and facilitates the acquiſition of money; and is, for that *reaſon alone*, valued by many parents,

celebrated French writers, is alſo highly vauable. If he can learn to do both in perfection it is doubtleſs moſt to be deſired. But I have obſerved, that the French converſation of many boys, diſmiſſed as completed from celebrated French ſchools, has been but a barbarous jargon. To learn to ſpeak French with real elegance, and with fluency, it will be neceſſary to give it the greateſt portion of time and attention, or to reſide ſome time among the natives of France. To read it with eaſe and critical accuracy, may be ſoon acquired with moderate application; and it is, in every reſpect, a very eligible acquiſition.

There is no neceſſity to point out the proper books to be read in the ſtudy of the French language. Thoſe which are commonly uſed in places of education, are for the moſt part proper. They are Gil Blas, Telemachus, Varietés hiſtoriques, and a few others, both entertaining and well written. I will only give a caution, that none of Voltaire's books be admitted at a very early age. Let the ſtudent, when his judgment is mature, ſelect thoſe books which he moſt approves, whatever they may be; but let not the young mind be poiſoned, on firſt entrance into life, by obtruding on its attention the writings of a libertine and a ſceptic.

rents, who are not aware that παιδια κτηματων τα κτηματων. *Children are the chief of our poſſeſſions.*

CHRYSOSTOM.

There was a time when even profound ſcholars*, and celebrated writers, were unacquainted with French; but it is ſo generally ſtudied and underſtood in the preſent age, that to be ignorant of it is both a diſgrace and a diſadvantage. It ought ſeldom to be omitted in education; for to the man of buſineſs it is always uſeful †, and

* "Engliſh ſenſe joined with a Greek or Roman ſpirit, will go farther to raiſe a character, and give a man penetration in buſineſs, and *weight in the world*, than all the flattering accompliſhments of what is called a polite or French education. We find, however, in moſt boarding-ſchools, more pains taken about French, than about more ſolid and uſeful improvements." Fordyce's Dial. on Edue.

† The obvious utility of French in the tranſactions of the world, induces all parents to wiſh their ſons to acquire it. Many of them are not ſo anxious concerning Latin and Greek, and other elegant purſuits. They aſk, where lies the *profit* and the *gain* of theſe? In anſwer to them, I will again cite the words of the excellent author of Hermes, ſpeaking of ſome ſciences.

"Every ſcience whatever (ſays he) has its *uſe*. Arithmetic is excellent for the gauging of liquors; geometry, for the meaſuring of eſtates; aſtronomy, for the making of almanacks; and grammars, perhaps, for the drawing of bonds and conveyances.

"Thus much to the *ſordid*. If the *liberal* aſk for ſomething better than this, we may anſwer, and aſſure them from the beſt authorities, that every exerciſe of mind upon theorems of ſcience, like generous and manly exerciſe of the body, tends to call forth and ſtrengthen nature's original vigour.

and often neceſſary. To the ſcholar it is the ſource of pleaſure and improvement. But yet it will not ſupply the place of claſſical learning; and it is a happy circumſtance, that in moſt of the ſeminaries originally conſecrated to the ſtudy of the antient authors only, opportunities are now afforded for the acquiſition of an elegant and uſeful modern language *.

vigour. Be the ſubject itſelf immediately lucrative or not, the *nerves of reaſon are braced by the mere employ*, and we become abler actors in the drama of life, whether our part be of the buſier, or of the ſedater kind." HARRIS.

* Italian is very deſirable to a ſcholar; but it is not uſually taught in ſchools. He that underſtands French and Latin will be able to teach it himſelf, for it is very eaſy to read and underſtand it, if not to ſpeak it. Let him read a chapter or two every other day, for two or three months, in an Italian Teſtament, and he will ſoon be able to read Guicciardini, &c.

When theſe modern languages are uſed in the tranſaction of buſineſs, or in converſation with foreigners of character, or in reading celebrated books; they are truly valuable. But where is the uſe of prating them for prating ſake? Yet many a fop, and many a fine lady, is very proud of being able to jabber broken French and Italian a poor accompliſhment, without a liberal and comprehenſive mind!

SECTION XVII.

ON THE ORNAMENTAL ACCOMPLISHMENTS.

Quibus in rebus duo maximè fugienda ſunt, ne quid effeminatum aut molle, et ne quid durum aut ruſticum ſit. *In which, two things are principally to be avoided; the effeminate or the ſoft manner; the rough or the ruſtic.* CIC.

Fac periculum in literis,
Fac in Palæſtrâ, in muſicis. Quæ LIBERUM
Scire æquum eſt adoleſcentem, ſolertem dabo.

Try him in learning, try him in the exerciſes, in muſic, I will anſwer for it he is well ſkilled in every thing which a young gentleman ought to know.
TER.

IT is not neceſſary to admoniſh the world of the value of accompliſhments which contribute to exterior grace. They are in their nature ſuch as ſtrike the eye of the beholder upon intuition. They render the impreſſion, received on the firſt ſight of a perſon, favourable to his general character, and they are therefore univerſally purſued. They ought to be purſued, but not without reſtriction.

They are often conſidered, even by the parent as well as by the child, as of the firſt importance; as more likely to contribute to good ſucceſs in the world *, than ſolid merit. If this

* Parents ſhould conſider that this world is but a part of their children's exiſtence, and ſhould be anxious to render education preparatory to a better ſtate than this; for *non eſt tanti.*

is

is really the caſe ſometimes, and I am ſure it is not always; yet it ſurely ought not to be ſo, and the reform ſhould begin in the riſing generation. Boys therefore ſhould be taught to value external graces only in a ſubordinate degree. Great care muſt be taken, that they may not be viewed in ſo favourable a light as to appear capable of becoming the ſubſtitutes of moral and intellectual excellence. The too high eſtimation of the ornamental qualifications is injurious to the individual, and to the community. It cauſes a neglect of ſerious and uſeful purſuits, ſuch as are neceſſary to the general welfare; and it introduces ignorance, want of principle, levity of mind and behaviour, irreligion and immorality.

When the boy is once taught to eſteem religion, learning, truth, benevolence, and a power of becoming uſeful to himſelf and others, as they ought to be eſteemed, as qualities which do honour to human nature, and exceed all the little arts of pleaſing by external deportment, as much as a reaſonable nature exceeds the beſtial; then let him be introduced to the ſtudy of thoſe arts, whoſe true uſe and end are to cauſe virtue, who is lovely in her own nature, to appear more amiable *.

* Οταν φύσει τὸ κάλλος ἐπικοσμῇ τρόπος.
Χρηστὸς, διπλασίως ὁ προσιὼν ἁλίσκεται.
When the fair form, which nature gave, is graced
With virtuous manners, then whoe'er draws near
Is doubly captivated. MENANDER.

With

With theſe ideas in his mind, let the boy learn to dance *. It will contribute to his health, and to his growth. It will give the human form, in the embelliſhment of which nature has beſtowed peculiar care, the power of diſplaying its natural beauty and ſymmetry †. It will ſtrengthen the limbs, and render them fit

* Neque enim geſtum componi ad ſimilitudinem ſaltationis volo, ſed ſubeſſe aliquid, in hâc exercitatione puerili, unde nos, non id agentes, furtim decor ille diſcentibus traditus proſequatur. *I would not have the carriage of the perſon compoſed ſo as to reſemble dancing, but I would have ſomething remain from this puerile exerciſe, whence that graceful air, which was given us when we learned to dance, may inſenſibly ſteal upon us when we are not thinking of it.*

Ut recta ſint brachia, ne indoctæ ruſticæque manus, ne ſtatus indecorus, ne qua in proferendis pedibus inſcitia, ne caput oculique ab alia corporis inclinatione diſſideant. *That the arms be ſtaight, that the hands be not awkward and ruſtic, that the manner of ſtanding be not unbecoming, that there may not appear a want of ſkill in advancing the feet, that the head and eyes may not diſagree with the inclination of the reſt of the body.*

QUINTILIAN.

† Ὅτῳ ἂν ξυμπίπτῃ ἐν τε τῇ ψυχῇ καλὰ ἤθη ἐνόντα, καὶ ἐν τῷ εἴδει ὁμολογοῦντα ἐκείνοις, καὶ ξυμφωνοῦντα, τοῦ αὐτοῦ μιμήματα τύπου, τοῦτ' ἂν εἴη κάλλιστον θέαμα τῷ δυναμένῳ θεάσθαι. *If there ſhould be a coincidence of beauteous morals in the minds of any one, and of appearances in his form correſponding to them, in harmony with them, and participating of the ſame original ſtamp – this would be a moſt beautiful ſight to him who is able to ſee it.* PLATO.

for

for their proper exertion. A ſkill in the art, independent of other advantages, is deſirable, as it enables young people to join in a diverſion, which, in decent company, is no leſs innocent than pleaſing. When therefore the parent approves it, there can be no reaſonable objection to placing the ſcholar under the dancing-maſter. The methods commonly adopted are ſuch as, I am ſure, I will not pretend to improve.

Fencing, as a gymnaſtic art, is highly uſeful in ſtrengthening the body. In ſeveral walks of life, cuſtom hath rendered it eſſentially requiſite. But I ſhall not dwell upon it, ſince it is by no means neceſſary in general. If the ſcholar chuſes to purſue it, and has a convenient opportunity, he ſhould not neglect it; ſince it furniſhes an excellent mode of bodily exerciſe, after the labour of the mind in a ſedentary employment *.

The learning of the military exerciſe, which is now very common, is, in ſeveral points of view, beneficial. It gives a manlineſs of mien, it renders the body erect, and the limbs robuſt; and it qualifies youth to defend their country in an effectual manner, when called out by an emergency. It may likewiſe have an indirect

* I hope none who read this will ever uſe the art in the Gothic and unchriſtian practice of duelling; a practice forbidden by the laws of God and man; encouraged only by diabolical pride and malice, and chiefly uſed by ignorant, vain, conceited, ſilly young fellows, who have no idea of *true honour*, from the defect of their underſtandings and education; and from their want of religious principles.

influence,

influence, in inſpiring manly ſentiments, and inſinuating a love of order *.

Muſic furniſhes a ſweet amuſement to the man of letters †. Boys are not often initiated in it at ſchools. With great propriety, they are uſually left to follow, in this particular, the impulſe of their genius or their inclination. Without the co-operation of theſe, no valuable proficiency is ever made in performing on a muſical inſtrument. Scarcely any art is purſued, *invitâ Minervâ*, or without a natural turn for it, ſo unſucceſsfully as muſic. And indeed to arrive at any great excellence in it, requires more time and attention, than can well be beſtowed by him who follows any other purſuit with ardour. The lover of muſic, who has full employment of another kind, and who has not any very remarkable degree of genius for muſic, ſhould content himſelf with hearing ſkilful per-

* It is the ſcience of TACTICS; but this effect is not, I believe, often produced.

† I hope it is not true, which has been ſaid, "In comes muſic at one ear; out goes wit at another." Eraſmus ſays, Tibicines mente capti. *Pipers are void of ſenſe.* I ſuppoſe this aroſe from the idea that thoſe who ſtudied muſic effectually, had little time for improvement of the mind. —— "Theſe inſtruments (ſays Aſcham) make a man's wit ſo ſoft and ſmooth, ſo tender and quaiſy, that they be leſs able to brook ſtrong and tough ſtudies." —— I hope muſicians will remove, by application to ſuch ſtudies as improve the underſtanding, an aſperſion ſo diſgraceful to their art.

formers;

formers; opportunities for which abound in this cultivated age and nation.

Drawing is frequently taught at ſchools; not often with any ſingular ſucceſs. It is, however, a very convenient as well as agreeable accompliſhment; and, where a genius for it evidently appears, no care ſhould be ſpared in its cultivation. But as drawing is a ſedentary amuſement, I do not particularly recommend it to the literary ſtudent. His leiſure hours ſhould be ſpent in active diverſion.

I will in general adviſe, that, whatever ornamental accompliſhments the ſtudent may wiſh to purſue, he may call to mind, what has often been repeated with a ſigh, that life is ſhort and art long*. Much time and much attention muſt not be beſtowed, in the contracted ſpace of human life, on objects which afford no rational pleaſure, and no real advantage of any kind to the individual, or to ſociety. It is indeed far better to conſume time in employments merely innocent, than in vice or in malignant actions; but true, permanent, and heart-felt happineſs is to be derived from a benevolent conduct, and from uſeful exertions. Ornamental qualifications

* "Another paſſion which the preſent age is apt to run into is, to make CHILDREN learn all things; THE LANGUAGES, THE SCIENCES; MUSIC, THE EXERCISES, AND PAINTING. Thus the child ſoon becomes a TALKER IN ALL, BUT A MASTER IN NONE. He thus acquires a ſuperficial fondneſs for every thing, and only ſhews his ignorance, when he attempts to exhibit his ſkill."

GOLDSMITH.

and

and amuſing attainments, may pleaſe, indeed, during a ſhort period of youth; but, alas! the old age which has no more than theſe to ſupport *, and recommend it, would be ridiculouſly contemptible, if it were not truly pitiable. Men are too little inclined to look ſo far before them, and to provide for that period, which, if it is deſtitute of rational amuſement and of ſolid improvements, muſt be ſpent either in a ſtate of ſtupid inſenſibility, or in wretchedneſs.

If the antediluvian duration of life ſtill continued, what accompliſhment is there at which an ingenuous mind would not aſpire? But to ſpend the greateſt portion of threeſcore years and ten, in trifling or uſeleſs purſuits, is pitiable folly †.

* Oberve what ſupports the great Cicero provided for his old age: In his letters to Atticus he ſays; Bibliothecam tuam cave cuiquam deſpondeas, quamvis acrem amatorem inveneris; nam ego omnes meas vindemiolas eò reſervo, ut illud SUBSIDIUM SENECTUTI PAREM. . . . . Noli deſperare ut libros tuos facere poſſim meos. Quod ſi aſſequor, ſupero Craſſum divitiis: atque omnium agros, lucos, prata contemno. *Take care you do not engage your library to any one, though you ſhould find an eager purchaſer; for I reſerve all my little property, that I may purchaſe this ſupport for my old age . . Do not deſpair of my being able to make your books my own, which if I do, I ſhall ſurpaſs Craſſus in riches, and ſhall deſpiſe all their lands, woods, and meadows.* CIC.

† Quid BREVI FORTES jaculamur ÆVO
Multa? — —

Why do we, who have ſpirit but for a ſhort time, form ſo many projects? HORACE.

Quid

Quid quod æſtimatione nocturnæ quietis dimidio quiſque ſpatio vitæ ſuæ vivit. Pars æqua morti ſimilis exigitur—nec reputantur infantiæ anni, qui ſenſu carent, nec ſenectæ, in pœnam vivacis, tot morbi, tot curæ—hebeſcunt ſenſus, membra torquentur, præmoritur viſus, auditus, inceſſus, dentes etiam—et tamen vitæ hoc tempus annumeratur.—*If you compute the time ſpent in ſleep, you will find, that a man actually lives only half his ſpace.—The other half paſſes in a ſtate reſembling death. You do not take into the account the years of infancy which are deſtitute of reaſon, nor the many diſeaſes and the many cares of old age, thoſe penalties of longevity. The ſenſes grow dull, the limbs are racked, the ſight, the hearing, the power of walking, the teeth alſo—die before us,—and yet all this time is reckoned in the period of a life.* PLINIUS.

Thus it appears, that, deducting the time of childhood, of ſleep, of pain, of diſeaſe, of ſuperannuation, there remain, even in a long life, ſcarcely more than fifteen or twenty years of REAL ACTIVITY; that is of REAL LIFE, for the reſt is VEGETATION, or worſe. When we conſider this, we cannot help being ſhocked at the inconſiderateneſs of thoſe many ghoſt-like forms, which hover about the public places of pleaſure, and bow the hoary head to the only object of their worſhip, ALMIGHTY FASHION. Their error ariſes from the DEFECTS OF THEIR EDUCATION. They acquired in youth nothing but THE ORNAMENTAL ACCOMPLISHMENTS, and they find in age none of the SOLID comforts which books, philoſophy, and religion always afford in abundance.

LIFE IS NOT A JEST; and it was a fool, who ſaid in his heart,

Πάντα ΓΕΛΩΣ, καὶ πάντα κόνις, καὶ πάντα τὸ μηδέν.

Every thing is laughter, and every thing is duſt, and every thing is nothing. INCERTI.

The

The following paſſage, on introducing boys into company, and inſiſting too much on the ſhining and external accompliſhments, may correct the judgment of THE MANY on an important point.

" When leſs attention was paid to thoſe exterior accompliſhments which qualify young men to bear a part in the converſation of their ſeniors, when they were kept cloſe at ſchool, and were ſeldom brought into company, or at leaſt allowed to ſay but little in company, ſo that they had but little ſociety except with their parents and ſchool fellows, they contracted a baſhfulneſs, which, by diſqualifying them from appearing to advantage in what is called POLITE COMPANY, made them rather ſhun it.

" By THIS MEANS A GREAT DEAL OF VERY VALUABLE TIME WAS SAVED; AND HAVING NO ROAD OF AMBITION OPEN TO THEM, BUT THAT OF EXCELLING IN THEIR STUDIES, they of courſe applied their time, and bent their application, that way; SO THAT THEY WERE POSSESSED OF THE UNDERSTANDING, AND HAD ACQUIRED THE KNOWLEDGE OF MEN, when they exhibited nothing but the appearance of ruſtic boys.

" Of theſe two extremes (bringing them too early and too much into mixed company, and keeping them entirely out of it), I own myſelf inclined to lean rather to the latter than the former; becauſe EXTERNAL ACCOMPLISHMENTS are certainly of leſs value than INTERNAL ONES, and becauſe the former can be acquired when the latter cannot. The elements of knowledge can only be acquired to any good purpoſe in early life, becauſe they depend chiefly on memory, which is peculiarly quick and retentive in youth, and the exerciſe of it is peculiarly irkſome in riper years."

Dr. PRIESTLEY.

SECTION XVIII.

ON THE NECESSITY AND METHOD OF LEARNING GEOGRAPHY, &c.

Totam licet animis, tanquam oculis, luſtrare terram mariaque omnia. *One may ſurvey the whole earth, and all the ſeas which ſurround it, in the mind, juſt as if they were preſented to the eyes.* CIC.

THERE is nothing which contributes more to accelerate the improvement of the ſcholar, and to render his progreſs agreeable, than a proper care to preſent all the ideas with which he is to be furniſhed, clearly to his apprehenſion *. This is not often ſufficiently regarded. Boys learn much of what they are taught, by rote, often without any ideas at all,

* "The firſt ſtrokes which form the ſketch of a picture cannot be pencilled with too much truth. If you fail in theſe firſt lineaments, let the colouring be ever ſo brilliant and rich, far from concealing this want of proportion, it will only make the deformity more apparent. Indeterminate ideas ſerve only to confuſe the minds of children; they afford no inſtruction to them, and prevent their future improvement; becauſe the falſe ideas they receive, will always contradict the true ones which we endeavour to give them. The firſt impreſſions will be in oppoſition to the ſecond, and the conſequence, confuſion." Father GERDIL.

and

and almoſt always with confuſed and imperfect ideas. They are apt to conſider their buſineſs merely as a taſk, without any view to valuable improvement; and if they can go through it with impunity, they are little ſolicitous concerning the advantage to be derived from it.

Among other proofs of the imperfection and the confuſion of boys ideas may be numbered their frequent ignorance of geography, at the time they are reading hiſtory. At many capital ſchools, ſcarcely any attention is paid to geography, eſpecially among the younger boys; who are, however, often engaged in reading Eutropius, Juſtin, Cæſar, and many other hiſtorians antient and modern, Latin and Engliſh.

Obſcurity and confuſion are at all times painful. It is no wonder that boys, while they are unacquainted with geography, appear to receive little entertainment from hiſtories which abound in amuſing events. They are travelling in the dark. They ſee nothing around them diſtinctly; and, at the end of their journey, they find the conſequence little more than fatigue.

At a very early age, then, I would introduce the pupil to a knowledge of geography *. But I would

* Sexenni vel ſeptenni utiliter cenſeo datum iri chartas tres vel quatuor geographicas, ut inde diſtinguere diſcat tres continentes, et in primâ Aſiam, Africam, et Europam. In ſingulis harum nobiliores regiones, et terminos primariaſque urbes, velut, Romam, Carthaginem, Athenas, Spartam, Conſtantinopolim, Hieroſolyma. Oſtendatur ubi Chriſtus natus; ubi imperator Germanicus dominetur, ubi Turcicus; ubi Caſtiliæ rex, ubi Luſitaniæ;

I would not place a geographical treatiſe in his hands. I would not burden his memory, or diſtract his attention, with too many or too minute particulars. I would at firſt only give him the maps of Europe, of England, of Italy, and of Greece. They ſhould be ſuch as are printed diſtinctly, and not too fully crowded. The uſe of maps ſhould be familiarly explained; and then the pupil will be well able to inform himſelf of the ſituation of principal places, and of ſuch as occur moſt frequently in reading the claſſics and the Roman hiſtorians. Antient geography ſhould at firſt engroſs his attention. The ſame method ſhould ſoon after be uſed, to introduce him to a general idea of the modern.

But as the pupil advances in age, he muſt be led to higher improvements. Still I think the beſt and the eaſieſt method is, to point out the

ſitaniæ; ubi rex Gallus, Britannus, Danus, Polonus, Suecus; ubi pontifex Romanus, ubi ſita tellus atque urbs quam ipſi incolimus; et ſic in cæteris. *To a boy of ſix or ſeven years old, I think that three or four maps may be uſefully given, that he may learn thence to diſtinguiſh three continents, and in the firſt Aſia, Africa, and Europe. In each of theſe let him learn to diſtinguiſh the more famous countries, boundaries, and the principal cities, as Rome, Carthage, Athens, Sparta, Conſtantinople, Jeruſalem. Let it be ſhewn where Chriſt was born, where the German emperor reigns, where the Turk, where the king of Spain, of Portugal, of France, of Britain, of Denmark, of Poland, of Sweden; where the Roman pontiff, where the country and city in which we live, and ſo in the reſt.* VOSSIUS.

places

places in maps, and not yet to perplex him with an unentertaining geographical treatiſe.

When he has made conſiderable improvements in grammar and claſſical learning, he may enter on Cellarius. Not that I would recommend an attention to every part of this book at ſchool. It will, I think, be fully ſufficient to dwell with attention on Greece and Italy. A knowledge of other countries, ſufficient for this period of life, may be gained by a careful and repeated inſpection of maps, without reading long and dull catalogues of proper names; a method which tends to render difficult and diſguſting a ſtudy in itſelf naturally pleaſant and remarkably eaſy *.

The facility and the uſe of this ſcience, will induce the judicious ſtudent to make a great progreſs in it. He will therefore ſtudy modern geography, even with more accuracy than the antient. Frequent and attentive inſpection of maps will avail him moſt in this purſuit, throughout all its parts. Whenever a name of an unknown place occurs in reading, let the ſtudent mark it in his pocket-book, to be ſearched for in the map at a convenient opportunity.

* Geography was but a ſport, and like a pleaſant voyage to us; we fell down rivers in their gentle current, then put out to ſea, viewed the coaſts, entered the ports and cities, then went up the country, &c.

Bossuet's Acc. of the Educ. of the Dauphine.

It may certainly be rendered a moſt pleaſing diverſion; if interſperſed with hiſtorical remarks.

I do

I do not think it right to turn immediately from the book to the map, on every ſuch occaſion; becauſe it will interrupt the courſe of reading, divert the attention from the main object, and be the cauſe of loſing ſome idea, or ſome improvement of greater value than the knowledge of a local ſituation.

There is a great abundance of treatiſes on this eaſy ſcience. The vanity of ſome, and the hope of gain in others, have urged many to publiſh what they could compile without difficulty. Cellarius I have recommended to the ſchool-boy as a guide to antient geography; Guthrie I will recommend as a guide to modern. In that uſeful compilation he will find a great number of particulars, not merely geographical, which ought to be known to every individual. Though D'Anville's geography is ſeldom uſed in ſchools, yet the ſcholar ought to be informed, that his maps are held in the higheſt eſteem. Their price alone prevents them from being univerſally received.

Mathematical geography, or that part of it which is connected with aſtronomy, may be deferred till the pupil arrives at a mature age, unleſs he diſplays a very early genius and inclination for mathematics. The drawing of maps, and other minute labours in the purſuit of geography, may be deſirable to a perſon who is deſigned for ſome employment connected with ſurveying or navigation, but are an unneceſſary toil to the liberal ſcholar. For him, an attentive inſpection of maps already drawn, together with an hiſtorical account of places, will be fully ſufficient.

With reſpect to mathematical ſcience *, and thoſe which depend upon it, I think they cannot often be purſued at claſſical ſchools, conſiſtently with other ſtudies more immediately neceſſary in early youth. The Elements of Euclid, muſt not be omitted in a liberal education; but perhaps they ought to be attended to at the univerſity †, rather than at ſchool. Aſtronomy,

* I am well convinced of the beauty and excellence of the mathematics; but I think them more the buſineſs of the univerſity than of the ſchool; and I am alſo of opinion, that a man may be very liberally educated without much ſkill in them.

† Many projectors have perſuaded parents, that, in order to teach boys THINGS, and not words only, it is neceſſary to introduce them very early to phyſics and mathematical ſciences. Among theſe Milton and Cowley take the lead. Let us hear Dr. Johnſon, ſpeaking of Milton when Milton kept a boarding-ſchool.

"The purpoſe of Milton, as it ſeems, was to teach ſomething more ſolid than the common literature of ſchools, by reading thoſe authors that treat of phyſical ſubjects; ſuch as the georgic and aſtronomical treatiſes of the antients. This was a ſcheme of improvement which ſeems to have buſied many literary projectors of the age. Cowley, who had more means than Milton of knowing what was wanting to the embelliſhment of life, formed the ſame plan of education in his imaginary college.

"But the truth is, that the knowledge of EXTERNAL nature, and of THE SCIENCES WHICH THAT KNOWLEDGE REQUIRES OR INCLUDES, IS NOT THE GREAT OR THE FREQUENT BUSINESS OF THE HUMAN MIND. Whether we provide for action or converſation, whether we wiſh

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nomy, and natural and experimental philoſophy in all its branches, will alſo be more properly comprehended in the courſe of academical ſtudies *. The lectures read in the univerſities on theſe ſubjects, are admirably well fitted to accompliſh the ingenious pupil in theſe delightful

to be uſeful or pleaſing, the firſt requiſite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the hiſtory of mankind, and with thoſe examples which may be ſaid to embody truth, and prove by events the reaſonableneſs of opinions . . . . We are perpetually MORALISTS, but we are GEOMETRICIANS only by chance . . . Phyſical knowledge is of ſuch rare emergence, that one man may know another half his life, without being able to eſtimate his ſkill in HYDROSTATICS or ASTRONOMY; but his moral and prudential character immediately appears.

"THOSE AUTHORS, THEREFORE, ARE TO BE READ AT SCHOOLS, THAT SUPPLY MOST AXIOMS OF PRUDENCE, MOST PRINCIPLES OF MORAL TRUTH, AND MOST MATERIALS FOR CONVERSATION; AND THESE PURPOSES ARE BEST SERVED BY POETS, ORATORS, AND HISTORIANS." Dr. JOHNSON.

* The laws of England muſt alſo be comprehended among the academical ſtudies. The excellent inſtitution of the Vinerian profeſſorſhip, is a noble accquiſition to the glories of Oxford. But Blackſtone's Commentaries, the firſt fruits of that eſtabliſhment, have almoſt rendered ſubſequent lectures unneceſſary. Theſe well read will be quite ſufficient for the LIBERAL ſcholar, who ſtudies not the ſubject with a view to qualify himſelf for a practical and venal profeſſion.

and improving ſciences. In thoſe places, a large and coſtly apparatus is always at hand, and the profeſſors who read lectures, are for the moſt part men of great and ſolid merit, with little oſtentation.

And yet if a boy has a peculiar turn for mathematics, it ſhould be early cultivated; as, indeed, ſhould all very predominant tendencies to peculiar excellence. Intervals may be found, in a courſe of claſſical ſtudy, for improvement in mathematical knowledge; and I will recommend, as excellent performances, the books written by Dr. Wells * on theſe ſubjects, profeſſedly

* "Nothing, ſays he in his preface to his Young Gentleman's Geometry, has more diſcouraged young gentlemen from entering upon geometry, than the notion, that a competent knowledge of ſuch geometrical elements as are of moſt uſe in the common concerns of life, cannot be attained without extraordinary pains and time. And this notion ſeems to owe its riſe to an opinion, that all Euclid's Elements are neceſſarily to be underſtood, in order to attain ſuch a knowledge. . . . To remove therefore this wrong notion, I have reduced moſt, if not all thoſe elements that are of the greateſt uſe, and moſt requiſite to be known by young gentlemen, under twenty-eight principal propoſitions; viz. twelve theorems and twelve problems relating to lines and planes, and four theorems relating to ſolids." WELLS.

In his other little Treatiſes alſo, he has given us a great deal of kernel with little ſhell.

Euclid's Elements, however, it has been well obſerved, conſtitute the beſt introduction to rational logic, or the art of reaſoning juſtly and accurately in

ſedly for the uſe of young gentlemen. They will very ſucceſsfully prepare the way for a future progreſs in the univerſity.

in life and in learning. As matters of taſte, they alſo form moſt delightful ſubjects; for intellectual truth is the moſt beautiful object which the mind can contemplate.

SECTION XIX.

ON THE STUDY OF HISTORY IN THE COURSE OF EDUCATION AT SCHOOL.

Pleraque differat et præſens in tempus omittat.

Let him poſtpone many things, and omit them for the preſent. HOR.

Ὥσπερ ἐν ἰσόπλευρῳ κισμιῦ, τὴν ἀφομοιοῦν πρὸς τὰς τῶν ἀλλων ἀρέτας τὸν βιον.

To adorn and faſhion life after the virtues of others, as in a glaſs. PLUTARCH.

IT muſt be remembered, that the moſt important views in education are to open the mind for the reception of general knowledge, and to prepare it in particular, for the reception of the ſpecies and degree of knowledge required in that ſphere in which it is deſtined to exert its activity. It is not the buſineſs of the ſchool to complete, but to prepare *. They who

* His igitur rudimentis puer in primâ imbutus ſcholâ, deinde bonis avibus ad ALTIORES DISCIPLINAS conferat ſeſe, et quocunque ſe verterit, facilè declarabit, quantopere referat ab optimis auſpicatum fuiſſe. *The boy being tinctured with theſe elements in his firſt ſchool, may betake himſelf in the next ſtage, and with good preſages of ſucceſs to higher learning, and whitherſoever he ſhall turn himſelf, he will eaſily be led to declare, of how much conſequence it is to have begun in the beſt methods.* ERASMUS.

pretend

pretend to teach every part of neceſſary knowledge, and to finiſh the improvements of the ſtudent during the time that can be ſpent in a ſchool, are conſidered by the intelligent as deceivers and empirics. Thoſe inſtructors do their duty well, who point out the various avenues of learning, and, by leading their pupils a little way into each, enable them to proceed alone in the years of maturity *. As many avenues as can well be comprehended, without impeding the progreſs of the ſcholar, muſt be opened for his view, and for his admiſſion †.

Hiſtory therefore muſt be included. But hiſtory is a moſt extenſive field. I would only introduce the boy into a part of it, leſt he ſhould be diſcouraged and confuſed by the immenſity of the proſpect. His attention ſhould be confined to the more ſtriking parts ‡ of antient hiſtory, and to the hiſtory of his own country.

With

* Plato divided education into PROPÆDIA and PÆDIA; the one preparatory, the other perfecting. At ſchool, we ought to pretend to no more than the PROPÆDIA. The PÆDIA is the buſineſs of the univerſity, or of private application.

† "The TAKING A TASTE of every ſort of knowledge is neceſſary to form the mind, and is the only way to give the underſtanding its due improvement to the full extent of its capacity."

LOCKE.

‡ "In hiſtory, ſuch ſtories alone ſhould be laid before them as might CATCH THE IMAGINATION; inſtead of this, they are too frequently obliged TO TOIL THROUGH THE FOUR EMPIRES, as they are called, where their memories are burdened

With reſpect to antient hiſtory, it is true, that he reads ſeveral original hiſtorians, as leſſons

dened by a number of diſguſting names, that deſtroy all their future reliſh for our beſt hiſtorians, who may be termed the trueſt teachers of wiſdom." GOLDSMITH.

" L'homme qui eſt plus ſçavant, qu'il n'eſt hiſtorien, & qui a plus de critique, que de vrai genie, n'epargne à ſon lecteur aucune date, aucune circonſtance ſuperfluës, aucun fait ſec & détaché. Il ſuit ſon goût, ſans conſulter celui du public. Il veut que tout le monde ſoit auſſi curieux que lui des minuties, vers leſquelles il tourne ſon inſatiable curioſité. Au contraire, un hiſtorien ſobre & diſcret laiſſe tombre les menus faits qui ne menent le lecteur à aucun bout important. Retranchez ces faits, vous n'ôtez rien à l'hiſtorie. Ils ne font qu'interrompre, qu'allonger, que faire une hiſtoire, pour ainſi dire, hachée en petits morceaux; & ſans aucun fil de vive narration. Il faut laiſſer cette ſuperſtitieuſe exactitude aux compilateurs. Le grand point eſt de mettre d'abord le lecteur dans le fond des choſes, de lui en découvrir les liaiſons, & de ſe hâter, de le faire arriver au dénoüement. L'hiſtoire doit, en ce point, reſſembler un peu au Poëme Epique :

Semper ad eventum feſtinat, & in medias res, &c.
——————————Et quæ
Deſperat tractata niteſcere poſſe relinquit.

Il y a beaucoup de faits dagues, qui ne nous apprennent que des noms & des dates ſteriles; il ne vaut guères mieux ſçavoir ces noms que les ignorer. Je ne connois point un homme, en ne connoiſſant que ſon nom. J'aime mieux un hiſtorien peu exact & peu judicieux, qui eſtropie les noms, mais qui peint naïvement, tout le detail comme Froiſſard, que les hiſtoriens, qui me diſent que Charlemagne

ſons at ſchool. But though from theſe he may derive a knowledge of the language, I have ſeldom found that he has received any great addition to hiſtorical information. The reaſon of this is, that he ſeldom reads enough of them; that he reads detached paſſages; or that he reads them at ſuch intervals, as cauſe him to loſe the thread of the narration. His attention is paid leſs to the ſubject, than to the expreſſion. It cannot be well otherwiſe *; for he reads Eutropius, Nepos, Juſtin and Cæſar, at a time when his knowledge of their language is very imperfect, and when the principal object in view, is to learn the meaning of Latin words, both as they ſtand ſingly, and as they are combined

Charlemagne tint ſon parlement a Ingelheim, qu' enſuite il partit, qu'il alla battre les Saxons, et qu'il revint à Aix la Chappelle: c'eſt ne m'apprendre rien d'utile. Sans les circonſtances, les faits demeurent comme decharnés: ce n'eſt que le ſquelette d'une hiſtoire. FENELON.

This admirable poet and critic, ſays "un "hiſtorien doit retrancher beaucoup d'epithetes ſuperfluës, et d'autres ornemens du diſcours" If ſome celebrated hiſtories are judged by this rule, they muſt be condemned. See his Dialogues ſur L'Eloquence, & Lettre ſur L'Eloquence, p. 373, &c.

* Neque velim ego IN PRIMA ÆTATE hiſtoriam cum Latinitatis diſpendio diſci, cujus POTIOR TUNC ratio habenda *I would not in the firſt age, have hiſtory learned at the expence of Latinity, which is then to be more valued.* MORHOT.

in a ſentence. The hiſtory is only the inſtrument for the accompliſhment of this purpoſe *.

The beſt method of giving him a clear and a comprehenſive knowledge of antient hiſtory, is, to place in his hands ſome hiſtory well written in Engliſh. The firſt and ſecond volume of Rollin tranſlated, will be very proper. Select Lives of Plutarch, the Hiſtory of Rome by Queſtion and Anſwer, commonly received, and Goldſmith's Hiſtory of Greece and Rome †, will give a boy as much knowledge of ancient hiſtory, as he can receive at ſchool conſiſtently with his other occupations. Moſt of theſe I wiſh to be read by the boy, as the amuſement of his leiſure hours. They can ſcarcely be read in the ſchool, without interfering with very important purſuits; with purſuits, which cannot be poſtponed, like hiſtory, till the age of manhood.

I earneſtly recommend an attention to the Greek and Roman Hiſtory in particular; not only for the neceſſary and ornamental knowledge which they furniſh, but alſo for the noble, manly, and generous ſentiments which they tend to inſpire. He, who, in his early age, has been taught to ſtudy and revere the characters of the ſages, heroes, ſtateſmen, and philoſophers, who adorn the annals of Greece and Rome, will

* But let him early be taught to taſte and be nouriſhed by Livii lactea ubertas, *the milky richneſs of Livy* QUINTILIAN.

† Theſe were haſty works, compiled merely to ſupply preſent wants; but as Goldſmith certainly poſſeſſed genius, it has ſometimes ſhone out and irradiated the gloom of a dull compilation.

neceſſarily

neceſſarily imbibe the moſt liberal notions. He will catch a portion of that generous enthuſiaſm, which has warmed the hearts, and directed the conduct, of the benefactors and ornaments of the human race.

A Latin and Greek ſcholar muſt not be ignorant of the annals of his own country. If this ſhould be the caſe, he will appear inferiour, in the eyes of common obſervers, to many boys whoſe education has been in other reſpects much confined. They are in themſelve capable of rewarding his attention moſt amply. A very particular ſtudy of them may, indeed, very properly, be deferred till a more advanced age *, but a little introductory knowledge is certainly deſirable at the ſchool. I know not a better book for the purpoſe of communicating it to boys, than the book already adopted in ſchools, written in queſtion and anſwer, and abounding with prints.

Engliſh Biography I ſtrongly recommend, as more entertaining, and perhaps more uſeful, than civil hiſtory at large. I do not recollect any biographical work, which is particularly

* Ancient Hiſtory is more proper for a young claſſical ſtudent, becauſe it has uſually been better written than the modern. Quia provenêre ibi *magna ſcriptorum ingenia*, per terrarum orbem, veterum facta *pro maximis* celebrantur. *The exploits of the Greeks are celebrated throughout the world, as the greateſt that ever appeared, becauſe there aroſe, in thoſe countries, hiſtorians of great genius. Not (the hiſtorian means to inſinuate) that the exploits themſelves are always greater than thoſe atchieved in other nations.* SALLUST.

and properly adapted to the uſe of ſchools. It is, I think, a *deſideratum*. It ſhould be elegantly written, and conſiſt principally, but by no means entirely, of the lives of the learned.

A knowledge of feigned hiſtory, or mythology, is abſolutely neceſſary to the reader of the claſſics *. I do not recommend Took's Pantheon. That book, though it diſplays much learning, and has been long and generally received, is ſurely improper for boys. It contains many ideas, and many expreſſions, which may equally corrupt the morals and the taſte of the young ſtudents. I would ſubſtitute in its room the abridgment of Spence's Polymetis. This, if it includes not ſo many particulars, includes enough, and is written with elegance and delicacy. Dr. King's Hiſtory of the Heathen Gods is a uſeful book for the purpoſe; but I by no means approve the practice of beſtowing much time in ſuch purſuits. The little treatiſe of Juventius's is exceedingly well adapted to the

* Ne ea quidem quæ ſunt a *clarioribus* poëtis ficta negligere. *We muſt not overlook even the fictions of the more illuſtrious poets.* QUINTILIAN.

Certè propter poëtarum enarrationem, quibus mos eſt ex omni diſciplinarum genere ſua temperare, tenenda eſt fabularum vis, quam unde potiùs petas, quàm ab Homero, fabularum omnium parente? *Undoubtedly, for the ſake of explaining the poets, whoſe cuſtom it is to mix all ſorts of learning in their works, the meaning of fables is to be underſtood, which meaning where would one rather ſeek, than from Homer, the parent of all fables?*

ERASMUS.

purpoſe.

purpoſe. This part of knowledge is certainly neceſſary to throw a proper light on the antient writers; but I would not proceed any farther in purſuit of it, than is indiſpenſably required.

A little chronology will be highly uſeful. It is unavoidably a dull and unentertaining ſtudy *. It will be ſufficient if the pupil is at firſt furniſhed with general ideas in it, and with a knowledge of a few remarkable æras and epochas. Chronological tables abound, and they are in general ſufficiently accurate †. They may be referred to as eaſily as an almanack.

It muſt be remembered, that the reaſon why I recommend introductory books only on hiſtorical, mythological, and chronological ſubjects, is, that I am directing the ſtudies of a boy, or a very young man. To a proficient in learning I ſhould recommend, if I preſumed to offer my advice, large and original treatiſes ‡. I might enumerate a great variety of theſe in our own, and in ſeveral modern languages. But the voice of fame and his own judgment, will be ſufficient to direct him in the ſelection §.

* Yet many ſpend their lives about the ſhells and huſks of learning, without ever taſting the ſweetneſs of the kernel and the fruit; difficiles habentes nugas, *making much ado about trifles.*

† I recommend Dr. Prieſtley's Charts.

‡ I will refer him for information to Dr. Prieſtley's Syllabus, of a Courſe of Lectures on Hiſtory, p. 230, of his *Obſervations on Education*; to Rawlinſon's Method of Studying Hiſtory; to Hearne's Ductor Hiſtoricus; to Puffendorf's Introduction.

§ The ſarcaſtic Juvenal cenſures, in the following paſſage, thoſe injudicious parents, who require,

in

in the ſtudent of hiſtory, a knowledge of unimportant particulars. What he ſays was required of maſters in his time, is now often expected from the young ſcholar, as a ſpecimen of his improvement.

——— Sed vos ſævas imponite leges,
Ut præceptori verborum regula conſtet;
Ut legat hiſtorias, auctores noverit omnes,
Tanquam ungues digitoſque ſuos; ut fortè rogatus
Dum petat aut Thermas aut Phœbi Balnea, dicat
Nutricem Anchiſæ, nomen patriamque novercæ
Anchemori; dicat quot Aceſtes vixerit annos
Quot Siculus Phrygibus vini donaverit urnas.

I add the concluding lines, though they are not immediately appoſite:

——— Exigite, ut ſit
Et PATER ipſius Cœtûs. . . .
Hæc inquit cures; et cum ſe verterit annus.
Accipe, victori populus quod poſtulat, aurum.

But when thou dun'ſt the parents, ſeldom they
Without a ſuit before the tribune pay,
And yet hard laws upon the maſter lay.
Be ſure he knows exactly grammar rules,
And all the beſt hiſtorians read in ſchools;
All authors, every poet to an hair;
That, aſked the queſtion, he may ſcarce deſpair
To tell who nurs'd Anchiſes, or to name
Anchemorus's ſtepmother, and whence ſhe came;
How long Aceſtes lived, what ſtores of wine
He gave to the departing Trojan line;
Bid him, beſides, his daily pains employ
To form the tender manners of the boy;
And work him, like a waxen babe, with art,
To perfect ſymmetry in every part;
To be his better parent, to beware
No young obſcenities his ſtrength impair . . .

This be thy taſk; and yet, for all thy pains,
At the year's end expect no greater gains
Than what a Fencer, at a prize, obtains.

DRYDEN.

Whereas: Hoc illud eſt præcipuè in cognitione rerum ſalubre ac frugiferum, omnis te exempli documenta in illuſtri poſita monumento intueri; inde tibi tuæque reipublicæ, quod imitere, capias; inde fœdum inceptu, fœdum exitu, quod vites. *This is the moſt ſalutary and uſeful effect of hiſtory, to be able to ſee examples of every kind placed in a ſtriking point of view, that you may take thence, for yourſelf and for your country, ſomething to imitate, and learn what is baſe in the attempt, and diſgraceful in the iſſue, and therefore to be ſhunned.*

LIVY.

Hiſtory is particularly proper for the ſtudy of young ladies, and ought to be recommended to them in the place of thoſe novels which often lead them to ruin. Mr. Hume very judiciouſly adviſes the ladies to read hiſtory. The following is a quotation from his Eſſay on this ſubject.

"I remember, I was once deſired by a young beauty, for whom I had ſome paſſion, to ſend her ſome novels and romances for her amuſement in the country; but was not ſo ungenerous as to take the advantage, which ſuch a courſe of reading might have given me: being reſolved not to make uſe of poiſoned arms againſt her. I therefore ſent her Plutarch's Lives, aſſuring her, at the ſame time, that there was not a word of truth in them from beginning to end. She peruſed them very attentively, till ſhe came to the Lives of Alexander and Cæſar, whoſe names ſhe had heard of by accident; and then returned me the book, with many reproaches for deceiving her." HUME.

I will inſert in this place the following directions for Study, written by Dr. Holmes, formerly Preſident

dent of St. John's College, Oxford. I believe they have never yet been printed. Dr. Holmes was tutor of the college when he gave this advice to his pupils.

"Having gone through a ſhort ſyſtem of logic, in order to qualify you for the exerciſes of that claſs, you are now entering into, it is my duty to give you my thoughts concerning a method of ſtudy; ſo far, I mean, as is related to the attainment of claſſical learning; for the cuſtom of the Univerſity preſcribes a method to you in your philoſophical ſtudies, which I would adviſe you ſtrictly to follow.

"To read the claſſicks then, with pleaſure and advantage, it is abſolutely neceſſary that you ſhould be acquainted with antient geography, that part of it more particularly, which deſcribes the Greek and Roman empires, and that in ſuch a degree, that you may be able to go readily to any place in the map, which you meet with in the book you are reading. For a competent meaſure of ſkill in this part of learning is of ſingular uſe to us in diſcovering the different intereſt of nations which depend chiefly upon their ſituation, in letting us into the reaſons and policy of leagues and alliances, in cauſing us to make a due eſtimate of the difficulties which may attend any warlike expedition, and conſequently of the conduct and bravery of him who commands it, in judging the probability and truth of what any hiſtorian relates, in finding out the cauſes of that affinity which the civil and religious rites that one nation bears to another, with many other things of the like nature which we muſt not be ignorant of, if we propoſe that the claſſicks ſhould be of any uſe or benefit to us. After having got a notion then of geography in general from Harris's, Holland's, or ſome other ſhort globe notes, let Cluver's Compendium be carefully peruſed, which, altho' it may not be ſo correct as Cellarius,

yet

yet is leſs tedious, neither has it ſo many faults but that it may ſerve your purpoſe as well. Whilſt you are upon the old Geography, it will coſt you but little pains to make yourſelf maſter of the new; wherefore, it would be adviſeable to furniſh yourſelf at the ſame time with a ſet of the beſt modern maps, ſuch as Sanſon's, or better if they may be had; of what ſervice it will be to you to compare the one with the other, is a thing too obvious to be mentioned.

"When and where things are tranſacted will be matters of equal importance to us in the ſtudy of Claſſicks; to your Geography therefore you muſt add ſome ſkill in Chronology. For the technical part of which, as it is called, you cannot conſult a better perſon than Bp. Beveridge in his book of Chronology at large, or abridged by Dr. Hudſon. And for the hiſtorical part you have it in Helvicus's, Marſhal's, and ſeveral other chronological tables, which, with the maps, ſhould hang conſtantly in your view, ready to be conſulted at all times. To theſe you muſt add, that moſt excellent book of the Bp. of Meaux concerning univerſal hiſtory, which for the brevity and fullneſs of it, is not to be equalled by any of that kind.

"For laws and cuſtoms which are neceſſary to be known likewiſe by way of preparative to the ſtudy of the claſſicks, you need have recourſe only to Potter's Greek, and Kennet's Roman Antiquities, which, once or twice carefully read, will give you an inſight into the policy and manners of thoſe people as far as is needful for your preſent purpoſe; the books on theſe ſubjects are Macrobius's, Aulus's, Gellius's and Alexander ab Alexandro. Thus prepared then you are to enter upon the claſſicks themſelves, which may be read very uſefully in the following order, namely, in the Latin tongue, Plautus, Phædrus, Terence an hundred times,

times, Juſtin, Cæſar, Cornelius Nepos, Paterculus, Salluſt, Cicero, beginning with his Epiſtles and ſelect Orations, Seneca, Suetonius, Tacitus, Ovid, Virgil, Horace, Lucan, Statius, Cat. Tib. and Propertius, Juvenal, Lucretius; and in the Greek tongue Lucian, Ariſtophanes, Theophraſtus, Herodian, Xenophon, Herodotus, Thucydides, Demoſthenes, Plato, Homer, Heſiod, Theocritus, Euripides, Sophocles, Pindar.

"In the uſe of theſe authors, which altho' they are pretty numerous, may be gone through without any difficulty in the courſe of three or four years ſtudy; you are nicely to obſerve grammar, geography likewiſe and chronology, dialects, idioms, tranſitions and coherences, and placing of the words, and their cadences, figures, ſimilitudes, epithets (eſpecially thoſe in Horace, who is curious in them), force of prepoſitions, rites, cuſtoms, laws, &c. and whatever you meet with remarkable in any of theſe kinds, you will do well to tranſlate into a common place book, made after the method Mr. Locke commends (which pray conſult); or at leaſt you ſhould make ſuch references to the paſſages of your authors, as you may know where to find them readily upon occaſion. Becauſe the Latin authors bear ſo near a reſemblance to the Greek, that in many caſes they ſerve to explain each other; in the reading of them it will be expedient to join them all always together, eſpecially thoſe in each language who write after the ſame way though upon different ſubjects. Thus Demoſthenes and Tully, Pindar and Horace, Plutarch and Cornelius Nepos, Homer and Virgil, Sophocles, Euripides and Seneca the tragedian, Ariſtophanes and Terence, Ovid and Tibullus. Theocritus and Virgil's Bucolicks may very properly be read together. So likewiſe the Greek hiſtorians, Herodotus and Thucydides may be read with the Latin ones,

ones, Tacitus and Livy; were it not more proper in my opinion to read hiſtory according to order of time, let it be wrote in whatſoever language it will, for the contrary practice is to be feared is a diſturbance to the memory, giving us only a confuſed notion of paſt tranſactions, whereas a regular progreſs in hiſtory, according to the time of things written, I mean, not of the authors writing, is the cauſe of leſs trouble to us and greater proficiency. But for this I refer you to Wheare's Methodus legendi civiles hiſtorias; only obſerving to you that in the reading of Livy you muſt needs join Dion. Halic. with him, and peruſe both hiſtories together, for the latter will oftentimes both enlighten the former, and make up the imperfections we now find in him.

" The tranſlating ſelect paſſages out of authors into Engliſh, and back again into their own tongue, is moſt undoubtedly of great uſe, if we take care to compare our tranſlation with the original accurately, conſidering the moſt minute part in which they differ, for this will imprint in us a lively notion both of the idiom and genius of the language, and the author we are upon; we ſhall diſcern alſo how much he exceeds us in elegance and propriety, and a good ſtep it will be to the attainment of his excellencies, and to be thoroughly acquainted with our own deficiencies.

" There are two faults in compoſition, and that ſometimes from men of no ſmall reputation for learning, which are a confuſion of ſtyle and thought. To avoid the former of theſe, let it be your care always to ſuit your ſtyle to your ſubject, not introducing flights of poetry into a theme or declamation (as the manner of ſome is), nor the full periods of an oration into an epiſtle, an eſſay, or a character, for this is as ridiculous as it would be to plead at the bar in Milton's or Waller's ſtrain,

ſtrain, or to harangue an aſſembly in the facetious pleaſant vein of Sir G. Etherege, Voiture, or Sir R. L'Eſtrange. To avoid the latter, namely, a confuſion of thought in your compoſitions, it will be adviſeable not to undertake many things at once; to apply yourſelf cloſely to the ſubject you are upon, till you are maſter of it in ſome good degree, and even then not to paſs on to another too haſtily. A want of due care in this particular has filled the world with ſo many learned triflers, who know nothing becauſe they will know every thing, and hence it is that the writings of ſo many perſons are void of method and perſpicuity, being nothing elſe but a mixture of crude undigeſted notions, which the authors do not clearly underſtand themſelves, and therefore, cannot be ſuppoſed to convey them to any body elſe.

"In compoſing let it be your endeavour always to do your beſt, not letting one word paſs which is inſignificant or improper, for it is the moſt difficult thing in the world to leave a careleſs way of writing, when once we have been accuſtomed to it ſome time.

"Let your imitations be as cloſe as you pleaſe, but be not a plagiary, for beſides that common obſervation, that, he who uſes himſelf to crutches, will always halt without them; it generally fares with thoſe ſort of thieves as with all others of the like denomination, they never leave off till they are hanged, that is, till they are diſcovered and brought to ſhame. I ſhall only obſerve to you farther, that the ſtudy of the claſſicks muſt not break off or interrupt that acquaintance with the holy Scriptures, which you would do well to read in large portions at a time, and that in their original languages, ſo far as may be done; a critical enquiry into them it is ſoon enough to think of hereafter.

Laſtly,

"Laſtly, in all your ſtudies let me engage you to *join your prayers with mine, for your good ſucceſs; for as prayer without ſtudy is preſumption, ſo ſtudy without prayer is downright atheiſm.*"

From a M.S. of Dr. HOLMES.

SECTION XX.

ON LEARNING TO SPEAK OR READ WITH PROPRIETY, AND ON REPETITIONS OF AUTHORS.

Nolo exprimi literas putidiùs, nolo obſcurari negligentiùs; nolo verba exiliter exanimata exire; nolo inflata et quaſi anhelata graviùs. *I would not have the letters affectedly expreſſed, I would not have them careleſsly confuſed; I would not have the words come out faintly, and as if the ſpeaker was out of breath; I would not have them mouthed, and as it were laboured from the lungs with puffing and blowing.*

CIC.

Τῶν ἡ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

HOMER.

Words, ſweet as honey, from his lips diſtill'd.

POPE.

THERE has long been a juſt complaint that men, whoſe attainments in learning have rendered them highly reſpectable, have not been able to diſplay their knowledge with any great credit to themſelves, or advantage to others, from a defect or a fault in their mode of elocution *.

It

* They often incur the reproof of Julius Cæſar to a bad reader: "Si cantes, male cantas; ſi legas, cantas." *If you are ſinging, you ſing badly; if you are reading, you really ſing.*

Magni intereſt, quos quiſque audiat quotidie domi, quibuſquam loquatur a puero: quamadmodum patres, pædagogi, matres etiam loquantur.

CICERO.

The

It is therefore become a very desirable object in education to enable boys to speak well *. If the boy is designed for the church or the law, it is absolutely necessary. If he is designed for no particular profession, yet a clear and manly utterance is a valuable acquisition. A part of the time spent at school should always be devoted to the pursuit of this useful and elegant accomplishment.

The proper mode, then, of pursuing it, is all that claims our present examination. I shall not enumerate the methods which appear to me wrong and ineffectual; but shall prescribe that which I think most conducive to the end in view †.

At

The ungraceful tones of boys educated in the northern counties are a great disadvantage to their sense and learning. They sometimes render them *ridiculous* in the senate, at the bar, and in the pulpit, at the same time that their sense may deserve respect.

* Sapere et fari, ut possit, quæ sentiat. *To have good sense, and to be able to utter what he thinks.*

HOR.

† Under speaking I comprehend reading; and the following appears to me an excellent rule, "Whoever reads a PERFECT or FINISHED COMPOSITION, whatever be the language, whatever the subject, should read it, EVEN IF ALONE, both audibly and distinctly. . . .

"A composition then like this, should, as I said before, be read both distinctly and audibly; with due regard to stops and pauses; with occasional elevations and depressions of the voice, and whatever else constitutes just and accurate pronunciation.

At the age of thirteen provided the boy is pretty far advanced in the claſſics, ſufficiently advanced to be able to afford time and attention to other objects, he ſhould enter on the art of ſpeaking. There are many books written on it, and many rules are uſually given to the ſtudent, previouſly to his entrance on the practice. But I adviſe that theſe ſhall not be uſed, if uſed at all, till he ſhall have been a little while accuſtomed to the practice. Natural ſenſe and natural taſte, a good ear *, and well formed organs of ſpeech, under the guidance of a ſkilful living inſtructor, will effectually accompliſh this purpoſe, without any painful attention to dry and unentertaining rules of art; to rules which often give an appearance of difficulty to purſuits which in themſelves are eaſy and pleaſant.

Once in every week I adviſe, that ſcholars of the age and qualifications already ſpecified, ſhall rehearſe, in the hearing of all the boys in a ſchool, ſeated in form as auditors, ſome celebrated paſſage from Demoſthenes, Plato, Homer, Cicero, Livy, Virgil, Milton, Shake-

ciation. He who, deſpiſing, or neglecting, or knowing nothing of all this, reads a work of ſuch a character, as he would read a ſeſſions paper, will not only miſs many beauties of the ſtyle, but will probably miſs (which is worſe) a large proportion of the ſenſe." HARRIS.

* I inſiſt very much on this quality, for eloquence is moſt ſtrictly and properly MUSIC. Μουσικη comprehends poetry and oratory, no leſs than harmonious ſound without ſenſe.

ſpeare,

ſpeare, Pope, or Addiſon *. I wiſh to adhere ſcrupulouſly to theſe original writers, or at leaſt to thoſe among their ſucceſſors whoſe characters are eſtabliſhed. I would, for the ſake of drawing a line not to be paſſed over, admit no authors but ſuch as theſe; for theſe are fully ſufficient to form the taſte, as well as to furniſh matter for the practice of elocution. And when once minor or obſcure authors are admitted as models for the young ſpeaker, there is danger of corrupting his taſte. I know there are numerous writers, beſides thoſe I have mentioned, of great merit. Theſe may be read at a ſubſequent period with great pleaſure and advantage. But I would confine the attention of the ſtudent in ſpeaking, to authors, whether Greek, Latin,

* "When all theſe employments are well conquered, then will the choice hiſtories, heroic poems, and Attic tragedies of ſtatelieſt and moſt regal argument, with all the famous political orations, offer themſelves; which, if they were not ONLY READ, BUT SOME OF THEM GOT BY MEMORY, AND SOLEMNLY pronounced WITH RIGHT ACCENT AND GRACE AS MIGHT BE TAUGHT, would endue them even with the ſpirit and vigour of Demoſthenes or Cicero, Euripides or Sophocles" MILTON's Tractate.

I diſapprove the practice of ſchool-boys ſpeaking their own declamations; unleſs it be occaſionally, and as an honorary reward for a good compoſition. A fine piece of writing contributes greatly to facilitate a fine utterance. Few boys can write ſuch a Latin or Engliſh declamation as is proper to diſplay, to advantage, the graces of elocution.

or Engliſh, who have obtained, or who at leaſt deſerve, the rank of claſſics; eſpecially when he is to commit their paſſages to memory, as in the preſent caſe. I muſt mention, by the way, that the learning by heart the moſt beautiful paſſages of the fineſt authors, is a very great collateral advantage attending the ſtudy of the art of ſpeaking in this method.

The firſt object is, to habituate the ſcholar to ſpeak ſlowly and diſtinctly. The greater part of boys have fallen into a careleſs and precipitate manner of articulating their words. Till this fault is removed, no improvement can be made in elegance or expreſſion. A diſtinct enunciation in ſpeaking, reſembles perſpicuity in writing. Without it, there can be no graceful elocution, as without perſpicuity there can be no beauty of ſtyle. Let ſome months be employed in obtaining theſe primary and important points, a ſlow and diſtinct utterance. This of itſelf is a valuable attainment. One of the beſt methods of introducing it, I have found to be a motion of the inſtructors hand, reſembling the beating of time in muſic, and directing the pauſes of the learner, and the ſlower or quicker progreſs of his pronunciation. I have alſo found, as I doubt not others have likewiſe, that it is very uſeful to inſiſt, during the exerciſe, that every ſyllable, but eſpecially the laſt *,

* SINGULÆ autem cujuſque dictionis SYLLABÆ, præſertim EXTREMÆ, rectè, diſtinctè, et clarè proferantur. *Let every ſyllable of every word, but eſpecially the laſt ſyllables, be properly, diſtinctly, and clearly pronounced.*

QUINTILIAN, BUTLER, DUGARD.

ſhall

ſhall clearly, and almoſt ſeparately, ſtrike the ear. Boys are apt to drop the laſt ſyllable. They muſt not however dwell upon it too long. Caution is neceſſary, to prevent the ſlow and diſtinct manner from degenerating to the heavy and the ſluggiſh. But really this ſeldom happens. Boys of parts are generally too voluble. They oftener want the bridle than the ſpur. During this proceſs all monotony, and, indeed, all diſagreeable tones whatever, muſt be carefully corrected. For if they are ſuffered to grow into a habit, the difficulty of removing them is great indeed; and it is really amazing, how unnatural and diſguſting are the tones of many boys, who have been taught to read by vulgar perſons, without ſubſequent correction.

When a ſlow and diſtinct utterance is obtained, and the diſagreeable tones corrected, the graces of elocution will claim the pupil's attention. And here I cannot help remarking, that I have ſeldom ſeen a very graceful manner in boys, who yet have not been without inſtruction in this accompliſhment. Their inſtructors, have almoſt univerſally taught them a bold, an affected, and a theatrical manner. They have aimed at ſomething more ſhewy and ſtriking than the plain, natural, eaſy, diſtinct, and properly modulated ſtyle of pronunciation. The conſequence has been, that hearers of taſte have laughed and pitied.

Modeſty, whatever ſome diſſipated and injudicious parents may think on the ſubject, is one of the moſt becoming graces of a boy. When he ſpeaks in public, it is one of the fineſt rhetorical

rical ornaments that can be uſed. The beſt writers on the ſubject of rhetoric, have preſcribed the appearance of modeſty, even in men. It is not therefore wonderful, that the want of it in boys (and it muſt always be wanting where a theatrical manner is adopted) ſhould give diſguſt. A loud rant, and a violent tone of voice, can never pleaſe in a boy, unleſs, indeed, he is acting a play. But as few boys are ſent to ſchool to be prepared for a theatrical life, I think the theatrical manner ought to be exploded from a ſchool *. The claſſical manner, as I ſhall call it, muſt prevail in every ſeminary devoted to antient learning; for there, if antient learning is properly underſtood and cultivated, taſte muſt prevail. I wiſh, then, no mode of ſpeaking to be taught and encouraged at a claſſical ſchool, which would not pleaſe an Attic audience.

I think that the greater part of inſtructors inſiſt too much on action. Much action requires a degree of confidence unbecoming in a boy. Yet without that unbecoming confidence, it will be awkward; and if it is awkward, it will render the fineſt ſpeech and the beſt delivery ridiculous. I have been preſent on many public occaſions when boys have ſpoken; and I never yet obſerved above one or two who uſed action, without expoſing themſelves to the deriſion of the audience. Good nature led them to conceal their diſpleaſure from the boys, but it was evident

* Plurimum aberit a ſcenico. *Let it be very diſtant from the manner of the ſtage.* QUINT.

to

to others. None ſeemed to have approved it but the more illiterate.

It is uſual in many ſchools to act Engliſh plays. The exerciſe may poſſibly improve the boys in utterance, but there are many inconveniencies attending it. The various preparations, and the rehearſals, break in greatly upon the time which ought to be ſpent in claſſical and grammatical ſtudy. Nor is the loſs of time the only evil. The boy's attention becomes engroſſed by his part, which he is to perform before a large and mixed audience. The hope of applauſe, the dreſſes, the ſcenery, all conſpire to captivate his imagination, and to make him loathe, in compariſon, his Lexicon and Grammar. I am not ſure that ſome moral corruption may not ariſe from ſeveral circumſtances unavoidable in the repreſentation. The theatrical mode of ſpeaking, which has been acquired by it, has ſeldom pleaſed the beſt judges *. Perhaps ſome improvement may ariſe from acting a play of Terence or Sophocles; but I doubt whether a boy will be the better for emulating a ſtroller in a barn. The acting of boys is ſeldom equal to that of ſtrolling players.

Neither is it deſirable, that he ſhould acquire that love and habit of declaiming, which may introduce him to ſpouting clubs, or diſputing ſocieties †. If we may believe report, little elſe than

* Non ab ſcenâ et hiſtrionibus. *Not from the ſtage and the players.* Cic.

† Since this was written, many of theſe ſeminaries of riot, rebellion, and irreligion, have been

than infidelity and faction are learned in thoſe ſchools of oratory. Nor can it be ſuppoſed, that elegance of ſtyle, of ſentiment, or of utterance, is often found in ſuch unſelected aſſociations *.

Having rejected the forward, the pompous, and the declamatory ſtyle, I muſt explain what I mean by the claſſical. I mean, then, a clear, a diſtinct, an emphatic, and an elegant utterance without affectation. I confeſs I have not often found ſo pure a ſtyle; but I can conceive it,

ſuppreſſed by parliamentary authority, to the joy of all men of good ſenſe, good morals, and true patiotiſm.

* Nec *eloquentem* quidem efficiunt, ſed *loquacem*. *They do not render a man a good ſpeaker, but merely a prater.* PETRARCH.

Οἱ δ' ἀυλοσχίδιοι τῶν λόγων, πολλῆς ευχερείας καὶ ῥᾳδιουργίας ἰσὶ πλήρεις. *Theſe* EASY EXTEMPORE *harangues are full of levity and futility.* PLUTARCH.

Malo indiſertam prudentiam quam loquacem ſtultitiam. *I prefer good ſenſe, without the talent of fine ſpeaking, to talkative folly.* CIC.

Loquax magis quam facundus.
A talkative rather than an eloquent man.
Satis eloquentiæ, ſapientiæ parum.
Garrulity enough — but rather too little good ſenſe.
SALLUST.

Verbaque proviſam rem non invita ſequuntur.
HOR.

My advice is, that, after all that has been ſaid on the great importance of ſpeaking, the firſt attention ſhould be given to the acquiſition of a ſound judgment and good ſenſe, and words will follow in courſe. Non inopes rerum nugæque canoræ. Not what the French call verbiage.

and

and I am ſure it would pleaſe and affect a refined audience. To a vulgar and an illiterate audience, vehemence of action, and loudneſs of voice, often appear more truly eloquent, than the graceful oratory of an Athenian.

To ſpeak well, depends more on the corporal endowments, than many other accompliſhments. Whatever learning and judgment the mind may have acquired, yet unleſs nature has formed the organs of ſpeech in perfection, and unleſs ſhe has given a conſiderable degree of bodily ſtrength to the ſtudent, he will ſeldom become a diſtinguiſhed ſpeaker. Art and care * may, however, aſſiſt him; and, as I ſaid before, if they enable him to ſpeak ſlowly and diſtinctly, they will have done him great ſervice.

To conſtitute a diſtinguiſhed orator †, Nature muſt have done much more than have furniſhed perfect organs of ſpeech. She muſt have given exquiſite ſenſibility ‡. This, with cultivation under an inſtructor, who likewiſe poſſeſſes

* Nemo reperitur qui ſit ſtudio nihil conſecutus. *There is no one who has not got ſomething by application.* QUINTILIAN.

† Such an one as Ben Jonſon deſcribes, when he ſays, "His hearers could not cough or look aſide without loſs. HE COMMANDED WHERE HE SPOKE. . . . The fear of every man that heard him was, leſt he ſhould make an end."

BEN JONSON's Diſcoveries.

‡ Omnes voces, ut nervi in fidibus, ita ſonant ut a motu animi quoque ſunt pulſæ. *All the tones of the voice, like the ſtrings of a muſical inſtrument, give a ſound according to the ſtroke received by the emotion of mind.* CIC.

both ſenſibility and perfect organs, will infallibly produce that noble accompliſhment which has charmed mankind, and occaſioned ſome of the greateſt events in their hiſtory.

I will not cloſe this ſection, without ſeriouſly adviſing all who are deſigned to fill that office, which is inſtituted to inſtruct their fellow-creatures in moral and religious truth, to pay great attention, in their youth, to the art of ſpeaking *. The neglect of it has brought the regularly educated profeſſors of religion into contempt among the lower orders of the people; among thoſe who, for want of other opportunities, ſtand moſt in need of inſtruction from the pulpit. It has given a great advantage to the ſectaries, and perſons irregularly educated, who ſpare no endeavours to acquire that forcible and ſerious kind of delivery, which powerfully affects the devout mind. The conſequence is natural, though lamentable. Tabernacles are crowded, and churches deſerted †.

To

* ——— "Whether they be to ſpeak in par-
" liament or council, honour and attention would
" be waiting on their lips. There would then
" alſo appear in PULPITS, other viſages, other
" geſtures, and ſtuff otherwiſe wrought, than what
" we now ſit under, oft times to as great a trial
" of our patience as any other that they preach to
" us." MILTON's Tractate.

But, oratorum vim IMITATUR inanis quædam profluentia loquendi. *The irreſiſtible force of the true orator, is imitated by a certain empty and verboſe volubility of talking.*

† A proper delivery will cauſe an inferior compoſition to produce a deſirable effect on a ſerious and a well-

To thoſe who wiſh to poſſeſs ſome book to direct them in purſuing this art, I will recommend

a well-diſpoſed congregation. But a poor manner as well as poor matter, muſt neceſſarily induce the pariſhioner to wander to other aſſemblies, where he can be better pleaſed and inſtructed—Let an impartial obſerver enter many of the churches in the Great City, eſpecially in an afternoon, and he will regret the want of that eloquence, which is able to force an audience. He will ſee the *national* utility of making the art of ſpeaking a part of ſchool-education. Not but that many popular preachers do indeed attempt oratory; but the attempt brings to mind a paſſage in Eraſmus,

Age verò quem tu mihi comædum, quem circulatorem ſpectare malis quàm iſtos in concionibus rhetoricantes omnino ridiculè, ſed tamen SUAVISSIME imitantes ea quæ rhetores de dicendi ratione tradiderunt? Deum immortalem! ut geſticulantur, ut aptè commutant vocem, ut cantillant, ut jactant ſeſe, ut ſubinde alios atque alios vultus induunt, ut omnia clamoribus miſcent! *Now what comedian or mountebank had you rather ſee, than theſe gentlemen flouriſhing away in their ſermons moſt laughably; but yet moſt ſweetly following all the rules laid down by the* LECTURERS ON THE ART OF SPEAKING. *Good God! what geſticulations they make, how aptly they change the tone of their voice; how they ſeem to ſing it, how they throw themſelves about, what faces they make, what attitudes they aſſume, and how they confound every thing with their vociferation!* So much hypocriſy and even villany has been detected in ſome of thoſe vain perſons who have affected popularity of preaching, that all ſenſible perſons are now become ſuſpicious of it.

mend the books commonly in uſe, thoſe of Burgh * and Enfield. I will add, that ſome parts of

I will beg leave to make a remark on the preſent ſtate of the ELOQUENCE OF THE BAR. I am ſorry to obſerve, that it has greatly degenerated from that liberal oratory which immortalized a Cicero, and which was deſigned to defend the cauſe of the fatherleſs and the widow, and to protect the injured, by lending truth the aſſiſtance of abilities. It is now little more than frothy declamation, often dictated by the cunning of a knave, and uttered by the bellowing of a bully. Impudence, inhumanity, indelicacy, want of candour, and narrowneſs of mind, mark the modern pleader. The CRUEL AND UNMANLY ADVANTAGE which he takes of his ſituation, to make free with reſpectable characters, UNPUNISHED, often degrades him below the rank of a ſcholar, a man of common humanity, a Chriſtian, and, WHAT HE THINKS WORSE THAN ALL, A GENTLEMAN. It is remarked of the popular pleaders at the bar, that, with all their bold pretenſions to eloquence, their volubility fails them when they are without their briefs, and when they are unprotected by a court of judicature.

* Mr. Burgh has rendered his ART OF SPEAKING particularly uſeful, by inſerting in the margin, the paſſions and humours which the paſſages he has collected expreſs. But Dr. Enfield's ſpeaker is alſo a very pleaſing and uſeful compilation. I cite the following paſſage as a curioſity, from a book on the art of ſpeaking, which was printed near 250 years ago, and does honour to Engliſh literature, if we conſider the ſtate of the times.

"Pronunciation ſtandeth partly in faſhioning the tongue, and partly in framing the geſture.

"The

of Mr. Sheridan's Art of Reading contain valuable hints. But theſe will effect but little, without a living and really judicious inſtructor, or a natural taſte and genius for elocution.

" The tongue or voyce is praiſe-worthie, if the utteraunce be audible, ſtrong, and eaſie, and apt to order as wee liſt. Therefore, they that minde to get praiſe in telling their minde in open audience, muſt, at the firſt beginning, ſpeake ſomewhat ſoftlie, uſe meete pauſing, and beeying ſomewhat heated, riſe with their voyce, as tyme and cauſe ſhall beſt require. They that have no good voyces by nature, or cannot well utter their wordes, muſt ſeeke for helpe elſewhere. Exerciſe of the bodie, faſtyng, moderation in meate and drinke, gaping wide, or ſingyng plaine ſong, and counterfeyting thoſe that doe ſpeake diſtinctly, helpe muche to have a good deliveraunce. Demoſthenes beyng not able to pronounce the firſt letter of that arte whiche he profeſſed, but woulde ſaie, for Rhetorike, Letolike, uſed to put little ſtones under his tongue, and ſo pronounced, whereby he ſpeake at length ſo plainly, as any man in the worlde could doe. Muſicians in Englande have uſed to put gagges in childrens mouthes, that they might pronounce diſtinctly, but now with the loſſe and lacke of muſick, the love alſo is gone of bringing up children to ſpeake plainly. Some there bee that either naturally, or through folly have ſuch evill voyces, and ſuche lacke of utteraunce, and ſuche evill geſture, that it muche defaceth all their doynges. One pipes out his wordes ſo ſmall, through defaulte of his winde pipe, that ye would thinke he whiſtled. An other is hoarſe in his throte. An other ſpeakes as though he had plummes in his mouth. An other ſpeakes in his throte, as though a good ale crumme ſtucke faſt. An other rattles his wordes.

An other choppes his wordes. An other ſpeakes, as though his wordes had neede to be heaved out with leavers. An other ſpeakes, as though his wordes ſhould be weighed in a ballance. An other gapes to fetch winde at every thirde woorde. This manne barkes out his Engliſhe Northern like, with I ſaie, and thou lad. An other ſpeakes ſo finely, as though he were brought up in a ladies chamber. As I knewe a prieſt that was as nice as a Nunnes Henne, when he would ſaie maſſe, he would never ſaie Dominus vobiſcum, but Dominus vobicum. Some blowe at their noſtrilles. Some ſighes out their woordes. Some ſinges their ſentences. Some laughes altogether, when they ſpeake to any bodie. Some gruntes like a hogge. Some cackles like a henne, or a jacke-dawe. Some ſpeakes as though they ſhould tell in their ſleeve. Some cries out ſo loude, that they would make a man's ears ake to heare them. Some coughes at every worde. Some hemmes it out. Some ſpittes fire, they talke ſo hottely. Some make a wrie mouth, and ſo they wreſt out their wordes. Some whines like a pigge. Some ſuppes their wordes up, as a poore man doth his porage. Some noddes their hed at every ſentence. An other winkes with one eye, and ſome with both. This man frouneth alwaies when he ſpeakes. An other lookes ever as though he were madde. Some cannot ſpeake but they muſt goe up and doune, or at the leaſt be ſtyrryng their feete, as though they ſtood in a cokerying boate. An other will plaie with his cappe in his hand, and ſo tell his tale. Some, when they ſpeake in a great companie, will looke all one waie. Some pores upon the ground as though they ſought for pinnes. Some ſwelles in the face and filles their cheekes full of winde, as though they would blowe out their wordes. Some ſettes forthe their lippes two inches good beyonde their teethe. Some talkes as though their tongue went of pattines. Some ſhews all their

teeth. Some ſpeakes in their teeth altogether. Some lettes their wordes fall in their lippes, ſcant opening them when they ſpeake. There are a thouſand ſuche faultes among men, bothe for their ſpeeche, and alſo for their geſture, the which if in their young yeres they be not remedied, they will hardly bee forgott when they come to man's ſtate." WILSON's Arte of Rhetorique.

Some good remarks are prefixed to BURGH's ART OF SPEAKING: but a good living model, with a good ear and voice, will render few rules neceſſary.

Dr. Blair's Lectures on Rhetoric, and the Belles Lettres, are the moſt inſtructive books which the Engliſh ſcholar can read, who wiſhes to acquire a taſte for polite learning, and a general acquaintance with rhetoric. They may ſuperſede all other books of rhetoric in the Engliſh language; though they are ſaid to be not without ſome inaccuracies, and certainly contain many remarks, which, though very inſtructive to the *learner*, do not appear new to the learned.

SECTION XXI.

ON INSPIRING TASTE.

Quid verum atque decens. HORAT.

"Every man that underſtandeth Latin, doth not underſtand either greatneſs or delicacy of thought, ſtrength or beauty of expreſſion; and ſome critical heads, ſuch abſolute maſters are they of their paſſions, can bear the raptures and flights of poets with a wonderful command of temper, and be no more affected with the moſt moving ſtrains, than if they were reading the heavieſt piece of their own compoſing." FELTON.

Per affectationem decoris corrupta ſententia, cùm eo ipſo dedecoretur quo illam voluit author ornare. Hoc fit aut nimio tumore aut nimio cultu. *The ſentence is often ſpoiled by an affectation of beauty, when it is deformed by the very means by which the author meant to adorn it. This ariſes from a too great turgidity, or too much embelliſhment.*

DIOMED. Grammat.

TO enter on a metaphyſical * diſquiſition on the particular conſtitution of mind which forms that quality which is termed good

* Some who are diſpoſed to cenſure whatever is well received by the public, have ſaid of this treatiſe, that it is not Philoſophical; they mean, Metaphyſical, Theoretical, Fanciful. I rejoice that it is not. The cenſurers may ſee an anſwer to their objection in the title page, for is it not profeſſedly a *practical* Treatiſe? Treatiſes on Education have been too ſpeculative to be uſeful.

taſte,

taſte, is by no means the buſineſs of my treatiſe. All I intend is, to point out, as well as I am able, the methods which contribute to inſpire a young mind with a proper degree of it.

Taſte is indiſputably very deſirable in itſelf; but it is the more ſo, as it has an influence on moral virtue. That delicate faculty which is ſenſibly delighted with all that is beautiful and ſublime, and immediately diſguſted with all that is inelegant in compoſition, muſt be often affected with ſimilar appearances in the conduct of human life. And I believe it will be found, that perſons poſſeſſed of a truly refined taſte, are commonly humane *, candid, open, and generous.

* What we call claſſical learning is properly termed in Latin HUMANITAS. Quibus ætas puerilis ad humanitatem informari ſolet. *By which the puerile age is uſed to be formed to humanity.*

CIC.

The word HUMANITY ſeems indeed to be received in Scotland in the ſame claſſical ſenſe.

Qui verba Latina fecerunt, humanitatem appellarunt id propemodum, quod Græci παιδειαν vocant, nos Eruditionem, inſtitutionemque in bonas artes dicimus, quas qui ſinceriter cupiunt, appetuntque, ii ſunt vel maximè humaniſſimi. Hujus enim ſcientiæ cura et diſciplina ex univerſis animantibus uni homini data eſt: idcirco humanitas appellata eſt: utque Cicero pro Archia inquit, omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum et quaſi cognatione quâdam inter ſe continentur.

AULUS GELLIUS.

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To read without taſte, is like travelling through a delightful country, without remarking the richneſs and variety of the proſpects. From ſuch an excurſion more fatigue muſt ariſe than pleaſure. Indeed, the claſſics are entirely the objects of taſte, and he who reads them without it miſpends his time. Yet I have known many who read Virgil with eaſe, and who yet received no other pleaſure from the poem, than that which the ſucceſſion of events afforded. The ſtory was entertaining, but the diction and the ſentiment, the delicacy and dignity paſſed unadmired.

But how ſhall we proceed? Is this amiable quality to be ſuperinduced by art, or is it not neceſſary that, like moſt of the finer faculties of the human mind, it ſhould originate in nature? I believe, with many others, that all men, not remarkably deficient in intellect, are by nature furniſhed with ſo much of this diſcerning power as eaſily to admit of valuable improvement. Inſtruction is by no means unneceſſary. Even they who poſſeſs the fineſt natural ſenſibility of literary beauty and deformity, will find their taſte greatly improved by proper cultivation. It is certain, that if, from ſome unfortunate circumſtance, it happens that a mind endowed with this natural power in a remarkable degree, is confined in a youthful age to bad models or injudicious inſtructors, it will ſcarcely ever arrive at that perfection, of which nature gave it a capacity. Rules, therefore, and precautions, are not only uſeful, but neceſſary.

I ſhall give but one general rule. It is indeed ſufficiently obvious; and it requires leſs to be

be pointed out than to be ſtrictly followed. It is, that from the age of nine to nineteen, the pupil be not permitted to read any book whatever, except religious books, Engliſh, French, Latin, or Greek, which is not univerſally known and allowed to be written according to the moſt approved and claſſical taſte*. This rule is proper to be preſcribed on the preſent occaſion, ſince all who are converſant with young ſtudents, are ſenſible how fond they are of reading any traſh, without the leaſt regard to ſtyle or manner, if it affords but entertainment by the gratification of curioſity. At an early age the mental, like the animal taſte, delights in that improper food, from which it is more likely to derive an atrophy,

* As to taſte, or elevation of ſentiment, we are told by ſome arrogant writers that claſſical ſcholars, ſeldom poſſeſs it. The ingenious Author of the Origin and Progreſs of Languages has quoted a paſſage from an Edinburgh periodical publication, in which the ſagacious writers tell us, "Upon the whole, Mr. Harris, even in the preſent volume, with all its imperfections, has an ELEVATION OF SENTIMENT that riſes above the ORDINARY REACH OF MERE CLASSICAL SCHOLARS. He may be conſidered as a ſingular exception to a general and well-founded obſervation, that thoſe who have been remarkable for their ſkill in Greek and Latin, have ſeldom diſcovered a GOOD TASTE, or ANY TALENTS, for philoſophical diſquiſition." Lord Monboddo ſhews a proper indignation on reading ſuch criticiſm. I will take this opportunity of recommending the claſſical parts of Lord Monboddo's work, and eſpecially the third volume, to the reader's attention.

than

than to acquire nouriſhment. But when, during ten of the moſt ſuſceptible years, none but the beſt models are preſented to the mental eye, it muſt perceive, and learn to admire, the form of beauty. The buſineſs, will, however, be greatly facilitated, if the inſtructor feels the excellencies which he reads with his pupil, and poſſeſſes the talent of impreſſing them upon him in a lively and forcible manner. If he is not remarkably happy in ſenſibility, yet if the pupil is ſo, the end will often be accompliſhed; for the beauties of the truly claſſical writer are ſuch, as to make their own way to the feelings of the ſenſible *. Let them but be well underſtood, and kept conſtantly before him, and the taſte muſt be improved.

Boys ſometimes, from a redundancy of imagination, as well as a deficiency of judgment, are very apt to admire too much the florid ſtyle of compoſition. In their imitation of it, they commonly fall into the turgid and bombaſt.

* Walker, the author of the Treatiſe on Particles, has, I think, well expreſſed the pleaſure a man of taſte feels, even from a PARTICLE inſerted with taſte. "For my own part (ſays he), I have often been ſurpriſed with a raviſhing ſweetneſs in the reading of a piece of Latin, ſo that I have hung and dwelt upon it like a bee upon a flower, and could not readily get away from it; and when I have come to examine the cauſe of that ſurpriſe, I have found nothing but what lay in the fineneſs and artfulneſs of the compoſure, or elſe in the ſignificancy and elegancy of the particles, which ſparkled up and down therein, like ſpangles of ſilver in a ſilken contexture."

Whenever

Whenever this appears in a theme, or copy of verſes, let ſome paſſage be read on a ſimilar ſubject, if it can be found, from the works of a Pope, an Addiſon, or any other juſtly admired writer. They will ſoon ſee the deformity of their own ſtyle, when contraſted with theſe. But care ſhould be taken, that a boy be not diſcouraged *; for his fault is the ebullition of genius. A dull boy cannot riſe to ſo elevated an error.

Let the pupils, if it is poſſible, be led to a noble

* Par parlare bene biſogna parlare mal. *In order to expreſs one's ſelf well, it is neceſſary to expreſs one's ſelf ill* AT FIRST.

ADAG. ITAL.

The following remarks on the proper method of correcting exerciſes are valuable. Porro ſive quid laudes, ſive reprehendas, utrumque et cum *modo*, et *variè* faciendum. In aliis inventionis nervi, in aliis argumentandi ſubtilitas probanda, in aliis ſanitas, in aliis gravitas: in his lepos, in aliis varietas, in nonnullis diſpoſitio, in nonnullis conſilium, ut ad quamque virtutem quiſque videbitur accedere. Hæc laudis et reprehenſionis deſpenſatio faciet, ut neque quiſquam de ſe deſperet, neque deſpiciat quenquam: tum æmulatio quædam inter omnes excitata, dum irritatis omnibus, alterius quiſque laudem adfectabit, dictu mirum quantum calcar addet ad ſtudium. Quorundam putidis ingeniis et ruſtico pudori *privatis ac blandis* admonitionibus erit ſuccurrendum. Profuerit et illud, præmiola quædam puerilia proponere iis, qui primas tuliſſent. Victores collaudare *modicè*, victos ad conandum hortari, quaſi induſtriâ, non ingenio ſint præteriti.

ERASMUS.

ſimplicity

ſimplicity in manner, dreſs *, and ſentiment, as well as criticiſm and compoſition. Let them be taught, that though falſe and glaring ornaments, in all theſe, may attract momentary and ſuperficial admiration, yet that valuable and permanent gracefulneſs is the reſult of an adherence to truth and nature.

Falſe and affected taſte involves its poſſeſſor in ruin or in ridicule. But true taſte, the reſult of fine feelings and a cultivated underſtanding, opens the ſource of a thouſand pleaſures unknown to the vulgar, and adds the laſt poliſh and moſt brilliant luſtre to the human intellect. Study without taſte, is often irkſome labour; with taſte, it confers a happineſs † beyond the reach

* Illam quicquid agit, quoquo veſtigia flectit
Componit furtim ſubſequiturque decor;
Seu ſolvit crines, fuſis decet eſſe capillis
Seu compſit, comptis eſt veneranda comis.
Urit ſeu Tyriâ voluit procedere pallâ,
Urit ſeu niveâ candida veſte venit.
Talis in æterno felix Vertumnus Olympo
Mille habet ornatus, mille DECENTER habet.
TIBUL. Lib. 4. Eleg. 2.

To GRACE, the offspring of Taſte, we may ſay,
Et parum comis ſine te juventus
Mercuriuſque. HOR.

† Many authorities might be cited to evince the beneficial effect of good taſte on the morals, and conſequently on happineſs. I will tranſcribe that of Lord Kaims, in his Elements of Criticiſm.

" A juſt taſte in the fine arts, derived from rational principles, is a fine preparation for acting in the ſocial ſtate with dignity and propriety . . . . A juſt taſte in the fine arts, by ſweetening and harmonizing the temper, is a ſtrong antidote to the

reach of fortune, and ſuperior to the ordinary condition of humanity *.

the turbulence of paſſion. . . . Elegance of taſte procures to a man ſo much enjoyment at home, or eaſily within reach, that, in order to be occupied, he is, in youth, u der no temptation to precipitate into hunting, gaming, drinking; nor, in middle age, to deliver himſelf over to ambition; nor, in old age, to avarice. A juſt reliſh of what is beautiful, proper, elegant, and ornamental, in writing or painting, in architecture or gardening, is a fine preparation for diſcerning what is beautiful, juſt, elegant, or magnanimous in character or behaviour."

But after all that is ſaid in praiſe of taſte, we muſt place it in a ſubordinate rank to *good ſenſe*, and a power and habit of *juſt reaſoning*. On theſe, indeed, true taſte depends. Taſte unſupported by good ſenſe becomes *faſtidiouſneſs*; a quality of weak and vain minds. It is derived from affectation, effeminacy, and inſolence, and it commonly renders its poſſeſſor unhappy and ridiculous. It is the parent of falſe *connoiſſeurſhip*, and of every ſpecies of foppery and unmanly refinement.

If taſte and claſſical learning were only ſo far uſeful as they afford an opportunity of finding employment for all hours, and deliver the rich from the miſery of not knowing what to do, and of running into vice for employment, they would be very valuable. Books are the moſt convenient paſtime, conſidered only as ſuch. They are eaſily procured, and they are capable of being uſed at all ſeaſons and under all circumſtances. The chief advantage of a good education, ſays Ariſtotle, is to teach us how to employ our leiſure.

See LORD MONBODDO's 3d Vol. of the Origin and Progreſs of Language.

* The following is Voſſius's explanation of the epithet LIBERAL, as it is uſed when we apply it to arts, knowledge, or education.

Liberæ,

Liberæ, quia non modò liberis dignæ, ſed animum etiam liberent vitiis. Sapere enim docent; quod verè eſt liberum eſſe, et ab tyrannide affectuum immunem, SOLI N MINI, et ANIMÆ ſuæ, ac PUBLICO BONO mancipatum; qualis mancipatus ipſiſſima eſt hominis libertas. *Liberal, not only becauſe they are worthy liberal men, but becauſe they liberate the mind from vices. For they teach to think; which is, in the trueſt ſenſe, to be liberal, to be free from the tyranny of the paſſions, in a ſtate of ſervitude,* TO THE DEITY ONLY, ONE'S OWN SOUL, AND THE PUBLIC GOOD, WH CH SERVICE IS PERFECT FREEDOM." VOSSIUS.

They may be called liberal alſo, becauſe they promote the love of civil liberty.

" Hobbes was conſiſtent with himſelf, and ad-
" viſes thoſe who aim at *abſolute dominion*, to de-
" ſtroy all the antient Greek and Latin authors;
" becauſe if they are read, principles of liberty,
" and juſt ſentiments of the dignity and rights of
" mankind, muſt be imbibed." JAMES THOMSON.

SECTION XXII.

ON THE STUDY OF POETRY IN GENERAL.

Hiſtoriarum lectio prudentes efficit; POETARUM, ingenioſos. *Reading hiſtory makes men prudent; reading poetry makes them ingenious.* Lord BACON.

Ingenuas, didiciſſe FIDELITER artes
Emollit mores.
Aſperitatis et invidiæ corrector et iræ.

To have learned the liberal arts FAITHFULLY, *ſoftens the manners, and operates as a fine corrector of ill-nature, envy, and anger.* OVID. HOR.

MANY parents conſider a turn for poetry in their children, as a misfortune †. They are of opinion, that it will render them averſe

* The emphaſis muſt be laid on FIDELITER.

† Dull people, though they do not comprehend men of genius, are afraid of them, and naturally unite againſt them. DR. GREGORY.

Perſons of this ſort generally quote an aphoriſm of plebeian wiſdom upon the occaſion; as THE GREATEST CLERKS ARE NOT THE WISEST MEN; which, though it gives dunces comfort, is not always true; they may not perhaps have that kind of wiſdom which is properly called CUNNING; they may not know ſo well as others to make a good bargain; they may not be KNOWING ONES, according to a vulgar and cant phraſe; but they will be wiſe, in the proper ſenſe of the word;

averſe from all the ſerious occupations * of life, and ſubject them to the deluſions of the imagination. If a boy is to be fixed in a laborious or mercantile employment, their opinion and apprehenſions are certainly well founded; but the truth is, the boy of a poetical turn ſhould not be deſtined to ſuch employment, unleſs peculiar circumſtances of convenience and advantage make it neceſſary. He ſhould be trained to one of the profeſſions, in which his taſte and genius will always give him an honourable diſtinction, or at leaſt ſupply him with the pureſt of pleaſures †.

To

they will be amiable, happy in themſelves, and a bleſſing to others. They will, at the ſame time, have their faults and weakneſſes like other men, and theſe will be more taken notice of in them, and furniſh delicious food for calumny.

* That is, from the arts of acquiring money. For the votaries of Plutus chiefly entertain the above opinion.

Omnes hi metuunt verſus; odêre poëtas. HOR.
All theſe are afraid of a poem, and hate a poet.

Rape, congere, auſer, poſſide; —relinquendum eſt.
Snatch, heap up, carry away, take poſſeſſion; — you muſt leave it all. SENECA.

† Mr. Locke, in diſſuading from poetry, ſays, "It is very ſeldom ſeen, that any one diſcovers mines of gold or ſilver in Parnaſſus." I hope Mr. Locke would not inſinuate, that gold and ſilver are the firſt objects of purſuit. Such an idea is not only unpoetical, but unphiloſophical.

"Mr. Locke (ſays Rollin) has ſome particular ſentiments which I would not always adopt. Beſides, I queſtion whether he was well-ſkilled in the Greek

To the boy whoſe lot will be to poſſeſs a fortune, which his friends wiſh him to adorn, and to him who is deſigned for a profeſſion, I ſtrongly recommend the cultivation of a poetical turn, if he really poſſeſſes it *. Though he ſhould never arrive at any very diſtinguiſhed eminence in poetical compoſition, yet the attempt, while he is at ſchool, will add an ele-

Greek tongue, and in the ſtudy of the Belles Lettres: at leaſt, he ſeems not to ſet the value upon them they deſerve."

* If he have a poetic vein, 'tis to me the STRANGEST THING IN THE WORLD, that the father ſhould deſire or ſuffer it to be CHERISHED OR IMPROVED. Methinks the parents ſhould labour to have it STIFLED AND SUPPRESSED as much as may be. LOCKE.

" Mr. Locke," ſays Dr. Joſeph Warton, " to his other ſuperior talents, did not add a *good taſte*. He affected to *deſpiſe poetry*, and he depreciated the antients." He adds, in a note, " another, and a better philoſopher, thought very differently on this ſubject; and has given ſo high an encomium on the utility of the antient claſſics, that the paſſage deſerves a particular notice. " Annon ideo fit, ut ſcriptorum priſcorum præſtantiſſimi libri et ſermones (quibus ad virtutem homines efficaciſſimè invitati ſunt, tam auguſtam ejus majeſtatem omnium oculis repreſentando, quàm opiniones populares, in virtutis ignominiam, tanquam habitu paraſitorum indutas, deriſui proponendo), tam parum proſint, ad vitæ honeſtatem et mores pravos corrigendos, quia perlegi et revolvi non contueverunt, à viris ætate, et judicio maturis, ſed pueris tantum et tyronibus relinquuntur."

BACON.

gance to his mind, and will naturally lead him to give a cloſer attention to the beauties of the claſſical poets. It will not be a painful taſk. It will be his moſt delightful amuſement. It will give him ſpirits in his purſuits: for poetry is one of the ſweeteſt relaxations of a learned life.

But the mode of purſuing the ſtudy of poetry, received in ſome ſchools, is certainly abſurd and inefficacious. It is uſual to place in the boy's hands ſome ſuperficial treatiſe, entitled the Art of Poetry. This puzzles him with rules which he hardly underſtands, and preſents him with a train of dry and unentertaining ideas, which, if they do not give him a diſreliſh for his purſuit, employ his time and attention in an uſeleſs courſe of reading *. What can be expected when a youthful genius is put under the guidance of ſuch critics as Byſhe and Gildon?

The moſt ſucceſsful method, I ſhould imagine to be the following: Let a living inſtructor, of taſte and judgment, ſelect proper paſſages from the moſt approved poets, and at firſt read them with the pupil. After this preparatory diſcipline, which needs not to be continued long,

* The method of ſome private tutors is truly ridiculous. They read dry diſſertations of their own compoſing, on epic, dramatic, and paſtoral poetry, to boys of nine or ten, who ſit nodding around them, but who would be effectually rouzed and awakened by reading the poems themſelves. The inſtructor finds it pleaſanter to gratify his vanity, by lecturing with all the formality of a profeſſor in his chair, than to labour like a pedagogue in hearing a boy conſtrue and parſe.

let

let the works of Milton, Shakeſpeare, and Pope, be given to the ſtudent. He will improve himſelf by reading them, more than by any inſtructor with the moſt learned precepts. No other reſtraint is neceſſary, than to confine his attention for a conſiderable time to theſe great poets. My reaſon for confining his attention to the great original authors, is a full conviction, that many a fine genius is lowered and ſpoiled, by attending to the little and trifling compoſitions which are to be found in abundance in many of our modern miſcellanies *.

The Mediocres Poetæ, or the Poetaſters, muſt by no means be read, while the judgment is immature. The young mind is prone to imitate bad models in literature, as well as in life. The faireſt forms of things muſt be preſented to the eye of imitative genius, and a veil drawn over deformity †.

* He muſt write alſo as well as read; erit in CARMINE, in oratione liberâ, in omni argumenti genere diligenter exercendus. *He muſt be diligently exerciſed in the* COMPOSITION OF VERSE, *of proſe, of every kind of writing.* ERASMUS.

"*If ever learning come among them it muſt be by having their hard dull wits ſoftened and ſharpened by the* SWEET DELIGHT OF POETRY; *for,* UNTIL THEY FIND A PLEASURE IN THE EXERCISE OF THE MIND, *great promiſes of much knowledge will not perſuade them that know not the fruits of knowledge.*" Sir PHILIP SIDNEY.

† One principal argument for initiating boys in poetical ſtudies, is, that it will enable them the better to taſte the delicacies of poetical compoſition, and conſequently to partake of a pure and

noble pleaſure in great perfection. For, as Cicero obſerves, Quàm multa vident pictores in umbris et in eminentia, quæ nos non videmus; quàm multa, quæ nos fugiunt, in cantu exaudiunt in eo genere *exercitati. How many beauties do the painters ſee in light and ſhade, which we do not! how many charms in a piece of muſic, which eſcape us, do they hear who are exerciſed in the art!*

ACAD. QUÆST.

Excluſive of all regard to intereſt, and of preparation for the exerciſe of any art or profeſſion, a taſte for pleaſing books is ſurely eligible, if it were only for the ſake of enabling an INGENUOUS man to paſs his days innocently, calmly, and pleaſurably. The pleaſures of letters are certainly great to thoſe who have been early devoted to them, and they are of all others the eaſieſt to be obtained. For, with reſpect to books we may ſay, Horum nemo non vacabit, nemo non venientem ad ſe beatiorem, amantioremque ſui demittit. . . . Nocte conveniri et interdiu ab omnibus poſſunt. . . Nullius ex his ſermo periculoſus erit, nullius ſumptuoſa obſervatio . . . feres ex his quidquid voles . . . quæ illum fælicitas, quam pulchra ſenectus manet, qui ſe in horum clientelam contulit? habebit cum quibus de minimis maximiſque rebus deliberet, quos de ſe quotidiè conſulat, a quibus audiat verum ſine contumeliâ, laudetur ſine adulatione, ad quorum ſe ſimilitudinem effingat. *Theſe are friends, no one of whom ever denies himſelf to him who calls upon him, no one takes leave of his viſitor till he has rendered him happier and more pleaſed with himſelf. The converſation of no one of theſe is dangerous, neither is the reſpect to be paid to him attended with expence. You may take what you will from them. What happineſs, what a glorious old age awaits him who has placed himſelf under the protection of ſuch friends! He will have thoſe whom*

whom he may conſult on the moſt important, and the moſt trifling matters, whoſe advice he may daily aſk concerning himſelf, from whom he may hear the truth without inſult, praiſe without adulation, and to whoſe ſimilitude he may conform himſelf. SENECA.

" Adoleſcentes NOBILISSIMI —— vos enim, vos mea jam compellabit oratio—dici non poteſt, ea ſtudia—quanto olim vobis et ornamento et auxilio futura ſint, cum vos et generis veſtri nobilitas et veſtra virtus ad reipub. gubernacula admoverit. —— Etenim quibus artibus civitates præcipuè conſervantur, pietate, juſtitiâ, fortitudine, imprimìſque prudentia, earum ſunt omnium artium quaſi ſemina literarum prodita monumentis. Neque verò hæc ita a me dicuntur, ut contendam, niſi literis eruditum civem patriæ utilem eſſe neminem poſſe; ſed hoc dico, NISI LITERIS EXCULTI SINT II, QUI, VELUT IN REIPUB. PUPPI SEDENTES, CLAVUM TENENT, MULTIS EOS MUNERIS SUI, IISQUE PRÆCIPUIS PARTIBUS NECESSARIÒ DEFUTUROS. *Ye* NOBLE *youth—it can ſcarcely be expreſſed how much theſe ſtudies will ſerve and adorn you, when your illuſtrious birth and your own merit ſhall call you to take a ſhare in government. For the ſeeds of piety, juſtice, fortitude, and particularly of political ſkill, by which ſtates are principally preſerved, are to be received from books. I do not ſay that none but a ſcholar can be a uſeful citizen; but this I ſay, that unleſs they who are at the helm, are* ADORNED WITH LETTERS, *they muſt be wanting in many and important parts of their duty.*

MURETUS.

SECTION XXIII.

ON INSPIRING A LOVE OF LETTERS, AND THE AMBITION OF OBTAINING A LITERARY CHARACTER.

Macti eſte animo et virtute, juvenes, quibus jucunda induſtria eſt, odioſa ceſſatio; quibus labori, quiés; labor, quieti; qui tum demum vitâ ac ſpiritu frui vobis videmini, cum in literis tempus omne conſumitis. *Go on in your career of virtue and ſpirit, ye generous youth, to whom induſtry is pleaſant, and inaction a pain; to whom reſt appears as labour, and labour as reſt, who then only ſeem to enjoy life, when ye are able to ſpend all your time in letters.* MURETUS.

THEY who have arrived at any very eminent degree of excellence in the practice of an art or profeſſion, have commonly been actuated by a ſpecies of enthuſiaſm in their purſuit of it *. They have kept one object in view,

* "Obſerve that learned man who ſtudies till the life-blood ſeems to have quitted his cheeks; is he impelled by any ſenſual pleaſure? is it the hope of gain makes him read ſo much? Very far from it. On the contrary, he too frequently ſtudies at the expence both of his health and fortune. The inward ſatisfaction he feels in contemplating on the truth he diſcovers, and, if you will have it ſo, the deſire of fame, are the motives which animate and ſupport him. Father GERDIL.

Mihi ille detur puer, quem laus excitet, quem gloria juvet, qui victus fleat; hic erit alendus ambitione, hunc mordebit objurgatio, hunc honor excitabit: in hoc deſidiam nunquam verebor. QUINTILIAN.

amidſt

amidſt all the viciſſitudes of time and fortune. Such, indeed, is the condition of human affairs, that ſcarcely any great improvement is to be attained, unleſs it poſſeſs one of the firſt places in the heart *, and be long and laboriouſly pur-

* Unleſs it is purſued *con amore* with affection, and with

Impetus ille ſacer, qui vatum pectora nutrit.
The ſacred frenzy of a poet's breaſt. OVID.

Ορμη περὶ παῖλα μαθήματα.
An impetus towards all learning. PLATO.

Aſt ubi ſponte ſua ſtudia hæc aſſuerit amare,
Jam non laudis amor, non illum gloria tantùm
Sollicitat, ſed mirâ operum dulcedine captus
Muſarum nequit avelli complexibus arctis.
Nonne vides, duris natos ubi ſæpe parentes
Dulcibus amovent ſtudiis, et diſcere avaras
Juſſerunt artes, mentem ſi quando libido
Nota ſubit, ſolitaque animum dulcedine movit,
Ut læti rurſum irriguos accedere fontes
Ardeſcant ſtudiis, et nota reviſere Tempe?
Exultant animis cupidi, pugnantque parentum
Imperiis, nequit ardentes vis ulla morari:
Sic aſſuetus equus jam duris ora lupatis,
Forte procul notis ſi armenta aſpexit in arvis,
Hùc veterum ferri cupit haud oblitus amorum,
Atque hic atque illic hæret, frænique repugnat,
Quove magis ſtimulis inſtas, hoc acrius ille
Perfurit; it tandem multo vix verbere victus
Cœptum iter: ipſa tamen reſpectans crebra moratur
Paſcua, et hinnitu latè loca complet acuto.
Ah! quoties aliquis ſacros reminiſcitur æger
Fontes incaſſum, et lucos ſuſpirat amatos
Dulcibus ereptus muſis puer, atria ut alta
Incoleret regum rebus præfectus agendis!
Tybure quàm mallet, gelido aut ſub Tuſculo iniquam
Pauperiemque pati, et ventos perferre nivales!
VIDA.

ſued. Inſtances often appear of extraordinary performances in the literary world, without much apparent application. But they are more frequently talked of, than found to exiſt. Who, indeed, can tell what degree of labour paſſes in the mind of another? A writer, for inſtance, may not confine himſelf to the retirement of his library, but apparently unite in the amuſements and employments of mankind, while he is compoſing a work of learning and genius. We ſee his perſon among the haunts of men, but we cannot ſee how his mind is engaged. His powers of invention are all in exerciſe on the choſen topic; and while he appears an idler, he ſtudies more effectually than he who always reads, and never thinks. Many an one who has wiſhed to avoid the imputation of a laborious plodder, has devoted the night to ſtudy, and the day to diſſipation.

This at leaſt will be undiſputed. We all ſucceed beſt in the ſtudies which we love. One of the firſt objects, then, of a parent and an inſtructor, muſt be, to cauſe in a child ſuch an aſſociation of ideas as ſhall connect pleaſures, honours, and rewards with the idea of that purſuit which is to be the purſuit of life *. This end

* He muſt ſhew that he is not one of thoſe who "cenſent ſtudendum eſt ut vivamus molliter . . qui non perpendunt quàm ſpecioſa, quàm cœleſtis, quàm divina, quædam res ſit, MENS ORNATA DISCIPLINIS VARIIS. Ego ſanè non video, quid hæc hominum monſtra quæ corpus grandè circumferunt vel ægrè trahunt potius, a bobus diſtent, niſi

end may be eaſily obtained, if the ſuperintendant of the child repreſents the object in its faireſt form,

niſi quòd loquantur, non mugiant; facies ſtupida, aſpectus hebes, craſſa labra, ſemper terram et pabula ſpectant, venter ingens, quem quater aut quinquies quotidie replent . . . . Agite ergo, nobilior propago juventutis, quibus corpus omne ardore tremit; agite, inquam, animi noſtri pulchritudinem quæramus, hujus decore gloriemur, atque contra brevitatem ævi, memoriam noſtri quàm maximè longam efficere conemur." *Who think the firſt object in ſtudy ſhould be to live luxuriouſly - who conſider not how beautiful, how heavenly, how divine a thing is a mind embelliſhed with a variety of learning. I indeed do not ſee how theſe monſters of men, who carry about a great body, or rather drag it along with difficulty, differ from oxen, unleſs it be that they talk, and do not low like an ox. Their face is ſtupid, their aſpect dull, their lips thick, they are always looking on the earth, and on their provender; their belly is of a vaſt ſize, and they fill it four or five times every day. . . . Come on, then, ye noble race of youth, whoſe whole body trembles with warm ſenſibility; come on, I ſay, let us ſeek the beauty of the mind, let us boaſt of the graces of this, and to compenſate the ſhortneſs of life, let us endeavour to render the remembrance of us as durable as poſſible.*

JOACH. FORT. RINGEL.

This extraordinary author has written a very warm exhortation to ſtudy, not without ſome puerilities, mixed with good obſervations.

" But here (ſays Milton) the main ſkill and ground-work will be, to temper them with ſuch lectures and explanations upon every opportunity, as may lead and draw them in WILLING OBEDIENCE, inflamed with a ſtudy of learning, and the

form, and at the ſame time vigilantly takes care, leſt the impreſſion, once received, be effaced by the company of ſervants, or of any ignorant aſſociates. The child is deſigned to ſupport the character of the ſcholar and the gentleman, whatever may be his engagements in ſocial life. Never let his book be ſpoken of, ſo as to convey the leaſt idea of diſagreeable labour. Let it be repreſented as the ſource of amuſement, fame, profit, and of every thing deſirable. It muſt be owned, great judgment and attention, much knowledge of the emotions of the human heart, conſtant vigilance, unwearied patience, and a natural talent for the buſineſs, are required to regulate the mind of a child at that very early period when ideas firſt ruſh into the ſenſorium. All theſe qualities are required in a greater degree than they are often found. Wrong aſſociations are therefore formed, and it becomes a great part of the buſineſs of a preceptor to remedy in future what it could not prevent.

At the age of ten or twelve, the taſk may be more eaſy. The mind is then not merely paſſive. It can co-operate voluntarily with its inſtructor, in rejecting, according to the dictates of judgment, all improper aſſociations of ideas,

admiration of virtue; ſtirred up with high hopes of living to be men, and worthy patriots, DEAR TO GOD, and famous to all ages.

MILTON's Tractate.

. . Infuſing into their young breaſts ſuch an ingenuous and noble ardour, as would not fail to make many of them renowned and matchleſs men."

Idem.

and in ſelecting all ſuch as are to be deſired. At that time then, if it cannot be accompliſhed before, I wiſh the pupil to be impreſſed with every idea which can render an eminence in literature amiable and honourable.

In the firſt place, let him feel his chief pleaſures ariſing from his little performances in letters, whatever they may be *. When he does well, let him be careſſed and rewarded; not only by his tutor or maſter, but by all who have any intercourſe with him †; by his mother, by his ſiſters, and even by his aunts and grandmothers. If he is ingenuous enough to be ſenſibly touched with praiſe, the buſineſs is half completed. The parent may congratulate himſelf. He has nothing to do, but to beſtow it with judgment. The pupil's little heart will expand and exult to receive it, and all his faculties will ſtretch themſelves to deſerve it.

The converſation which paſſes in his preſence ſhould commonly be on the ſubject of great literary characters. They ſhould be ſpoken of with the higheſt veneration. None of their imperfections, and none of thoſe calumnies which

* Studio fallente laborem.
The love of the purſuit beguiling all the labour of it.
HOR.

† Spem ſucceſſus alit; poſſunt quia poſſe videntur.
Succeſs nouriſhes hope; they are able, becauſe they think themſelves able. VIRG.
Etiam pueri afficiuntur lætitia, cum vicerint. Ut pudet victos? ut ſe accuſari nolunt? quam cupiunt laudari? Quos illi labores non perferunt, ut æqualium principes ſint. CIC. 3d. de Finibus.

envy invents, and which derogate from dignity, ſhould be even mentioned. On the other hand, a proper contempt, or at leaſt neglect, ſhould be ſhewn to thoſe profeſſed wits and philoſophers, who, though they do not want their admirers, are ignorant and injudicious as well as immoral. The boy ſhould be taught by common converſation, not by formal precept only, to conſider greatneſs of mind as the only true grandeur; and the poſſeſſion of knowledge, as the moſt ornamental accompliſhment. Not only the father, but the females of a family, if they have judgment enough for the purpoſe, muſt concur in impreſſing on the young mind ideas of literary excellence. It too often unfortunately happens, that without intending the injury, they undo all the labour of an aſſiduous inſtructor. An attention to cards, to dreſs, to faſhion, to thoſe ſcenes which perſons engaged with the world cannot eaſily avoid, will not only obliterate from the puerile mind all virtuous and deſirable ideas, but will often render it incapable of their future reception. If the idea of excellence, applauſe, and happineſs, is aſſociated with vanity in the infantine age, vanity will be purſued in manhood *.

Another

* The early aſſociation of ideas is of the moſt important conſequence in every part of education, whether moral, religious, or literary. To what do we owe the number of thoſe who, with perverted ambition, and with a degree of ardour which would lead to high excellence in learning and virtue, labour to attain the character of infidels, debauchees,

men,

Another excellent method of inſpiring the pupil with an emulation to excel in letters, is to accuſtom him to read Biography. I need not add, that the lives of men of learning ſhould be ſelected for this purpoſe. The lives of our great poets, divines, hiſtorians, writers of every denomination, ſhould be frequently in his hands *. The eulogia which are uſually paſſed on

men of vicious pleaſure, and exceſs in all that is ruinous, ridiculous, forbidden by decency and reaſon, and the laws of God and man? We owe it to the aſſociation of ſuch a character with the idea of ſpirit and diſtinction, and to the aſſociation of the virtuous and the regular character with the idea of a poor ſpirit and weakneſs; we owe it to an aſſociation of the idea of unerring excellence with thoſe who poſſeſs hereditary titles, honours, riches, and who often make themſelves diſtinguiſhed by no other perſonal qualities than infidelity, debauchery, exceſs, and brutality. Man commonly conforms his general character to that which he deems moſt excellent. But his idea of excellence is, for the moſt part erroneous from wrong aſſociations, formed in the boyiſh age, by ſeeing vanity and vice TRIUMPH over the MODESTY of VIRTUE.

* I would not wiſh a boy to acquire an EXCLUSIVE love of the more trifling purſuits of learning, which many pride themſelves upon, though they are but little conducive to MENTAL IMPROVEMENT. I mean ſome PARTS OF VIRTUE, a ſmattering of BOTANY, PLAYING TRICKS WITH AN ELECTRICAL APPARATUS, &c. &c. For a boy may be very FOND of coins, ſhells, moths or moſſes, and be able to whirl a glaſs globe, and to tell the GOTHIC NAMES of a few plants, to the admiration

on them, and which they deſerve, will fire a young mind with an ardent deſire to tread in their footſteps.

If the boy can be introduced at a proper age to the company of ſome celebrated literary character, it will greatly contribute to raiſe and ſuſtain this deſirable emulation. He ſhould be taught to wiſh for the honour of ſuch an interview, and to look upon any notice taken of him by ſuch a perſon, as a noble diſtinction. At the revival of learning, it is amazing with what eagerneſs even the ſight of a man of eminent learning was ſought for by the ſtudious. They ran in crowds from great diſtances to meet him; and any attention paid by him to an individual, conferred an enviable happineſs. The conſequence was, that the youth who were devoted to learning, purſued it with a vigour and perſeverance which aſtoniſhes the preſent age of indolence. It was the honour and the reſpect, in

admiratic n of the ignorant, and at the ſame time poſſeſs a mind very ILLIBERAL and UNENLIGHTENED. Let theſe things be attended to AFTERWARDS, AND SERIOUSLY. But they will not ſupply the place of a CLASSICAL FOUNDATION. Many vain perſons ſhine amongſt the illiterate, merely by poſſeſſing an ELECTRICAL MACHINE, or learning by rote a few words in Linnæus. Theſe perſons might properly be ranked among thoſe whom Weſt deſcribes thus:

Who aye PRETENDING LOVE OF SCIENCE fair,
And generous purpoſe to adorn the breaſt,
With LIBERAL ARTS, to virtue's court repair,
Yet nought but tunes and NAMES and coins away do bear.

which

which the perſons of eminent ſcholars were held, which diffuſed a generous ardour in the purſuit of letters, and produced ſtupendous effects. If that honour and reſpect is excluſively paid to rank and opulence, however ignorant and undeſerving, it is no wonder that the liberal purſuits are found to languiſh. When honour is engroſſed by unworthy grandeur, and preferment by family and parliamentary intereſt, there is nothing to recommend a laborious attention to learning but its own charms, which, however great, are valuable only to a few, compared with the maſs of mankind.

After the important point is gained, of making the pupil feel the love of letters, and an ambition for literary fame, improvement is ſecured. He will make his own way, even under diſadvantages*; but with encouragements, aſſiſtances, and opportunities, he can ſcarcely fail of arriving at, what few reach, diſtinguiſhed excellence.

* Of the politeſt and beſt writers of antiquity, ſeveral were ſlaves, or the immediate deſcendants of ſlaves. But all the difficulties occaſioned by their low birth, mean fortune, want of friends, and defective education, were ſurmounted by their *love of letters*, and that generous ſpirit, which incites,

Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων.
Still to be firſt, and riſe above the reſt.

——— Stimulos dedit æmula virtus;
Nec quemquam jam ferre poteſt Cæſarve priorem
Pompeiuſve parem.

Twas

'Twas emulative virtue ſpurred them on;
Cæſar no longer a ſuperior brooks,
And Pompey ſcorns an equal. LUCAN.

The following paſſages contain ſome remarks which may be uſeful in giving the neceſſary ſtimulus.

Ut eruditi fiant adoleſcentes non ſatis eſt ſi ſtudeant; id maximè curandum ut *ſtudere*, ut eruditi eſſe velint. Ut porrò id velint efficitur facillimè dedecoris metu, & æmulatione.

Eſt illud in regulis noſtris perquam ſapienter obſervatum & verè, multò plus apud pueros profici dedecoris: quam pœnarum metu; nec facilè reperias unum aliquem è plagoſis iſtis Orbiliis, qui diù ludum puerilem ſuaviter, utiliterque, tenuerit. Quamobrem in id unicè incumbere magiſtri ſapientis cura debet, ut his duabus machinis, laude, & vituperio, ſcholam ſuam regat. Hæc alunt æmulationem, cotem ingenii puerilis, calcar induſtriæ. Eodem privatæ diſcipulorum inter ſe concertationes juvant. Nemo, verbi gratiâ, ſolus legat ſcriptionem; paratus æmulus qui reprehendat adſit, qui inſter, qui pugnet, qui vincere gaudeat. Nemo item interrogetur ſolus, ſed præſto ſit qui reſpondentem, ſi ceſpitet, erigat; hæſitantem redarguat; obmuteſcentis vices & locum obeat. Schola ſuperior cum inferiori componatur, delectis ex utroque agmine pugilibus, conſtitutis judicibus, ſpectatoribus evocatis, tum domeſticis, tum externis, & quidem, ſi fieri poterit, non obſcuris. Oratiunculæ, poëmata, & aliæ id genus pro captu Scholæ lucubrationes, identidem recitentur ab uno vel pluribus alumnis ejuſdem ſcholæ. Acciri tunc poterunt adoleſcentes ex inferiore ſchola qui audiant & mirentur, qui dicentem laudent, cohoneſtent aliquo epigrammate, nodum aliquem ſolvendum proponant, &c. Ad hunc modum explicabitur vernaculè, & illuſtrabitur Maronis liber, Oratio Tullii, pars Horatii, Juvenalis Satyra, Fabella Phædri, Hiſtorici locus:

locus: interrogantibus vel æmulis, vel ſpectatoribus & agonothetis; moderante rem totam præceptore. In iis omnibus nefas ſit alium ſermonem adhibere quàm Latinum, in quo vel puerili plus opinione poſſunt. Ætas cerea, quocumque flectas, ſequetur.

Hos verò æſtus animorum puerilium, hæc partium ſtudia, non ut ludicrum & alienum, ſed ut ſuum & grave negotium magiſter tractabit. Induat certantium animos; pro utraque parte laborare ſe, vigilare, ſollicitum eſſe præ ſe ferat: angatur cum victis, & quaſi triumphet cum victoribus; horum victoriam prædicet, illorum doleat vicem, ac ſpem fortunæ melioris faciat: alios ab adverſariis increpari palàm & reprehendi acerbiùs patiatur: alios contrà jubeat celebrari. Palmam, ſi lubet, vel coronam deferant victi ad pedes victoris, ornatam lemniſcis & orichalco; proſtent certo in loco venales ſudore lauri, præmia vi rapienda; componatur è doctiſſimis quibuſque Senatus, in quo errata & pœnæ delinquentibus imponendæ expendantur, ac publico decreto irrogentur: magiſtro id ratum habente quod illuſtriſſimis Senatoribus viſum fuerit. Sunt qui menda graviora in Cenſorum libros & quaſi tabulas publicas referri jubeant, adſcripto nomine auctorum; hæc menda ſingulis hebdomadis ſemel, aut ſæpius recitentur per præconem. Similiter illa ſcribentur quæ ingeniosè fuerint elaborata, eleganter dicta, explicata doctè, ſubtiliter inventa; addetur elogium auctoribus, & in eodem libro perſcribetur ad perennem memoriam, & nominis in litterarum regno celebritatem.

Alii errorem majoris momenti ab aliquo, præſertim è Scholæ Proceribus admiſſum grandibus exarandum litteris, & ejuſdem ſcholæ parietibus affigendum curant; vel recitari clarâ voce jubent ſemel atque iterum, ut ea vox & acclamatio aures puerorum perſonet, erroremque altiùs in animis defigat. Alii hæc menda in ſingulorum ſcriptione poſtridiè deſcribi ab unoquoque volunt: alii apponunt

ponunt errati defenſores aliquos & patronos, qui dum illud pravè tueri conantur, ridiculum ejus auctorem faciunt. Ludibrium & amara laus plus interdum, quàm ſeria peccati exprobratio, urit ac pungit. Alii ſcamnum quoddam infelix in media ſchola, vel in ejus angulo ſtatuunt, quod Barathrum, aut Latomias, aut Gemonias etiam ſcalas, appellant. In eo qui ſedet, huic inuſta eſt ignominiæ nota; imponitur, tandiu dum in eo hæret, mulcta litteraria; datur tamen facultas emergendi, ſi quem alium aut recitandâ prælectione, aut ſcriptione meliùs elaboratâ, vincat. Sunt qui trophæum ſtatuant in media ſchola: huic rapta de victis ſpolia victores appendunt. Sunt, qui facta rectè privatim à Diſcipulis, ſive pietatem illa ſpectent, ſive littèras, colligant unum in libellum, tacitis nominibus, eaque recitari quâlibet hebdomadâ vel ſingulis menſibus jubeant: quod ceteris vel pudori, vel exemplo ſit. Sexcentæ ſunt ejus generis artes, quæ non modò ſerviunt acuendis puerorum ingeniis; verùm etiam præceptorem laboris parte levant, ac pœnarum ſumendarum invidioſâ &. moleſtâ neceſſitate liberant.

Laudem ac dedecus prudenter & cautè Magiſter diſpenſet: ne præmia, ſine delectu ac modo effundat; faciendum ut iis pretium arroget non tam materia & moles, quàm calculus, nomenque Præceptoris: dedecoris ſit quàm laudis parcior: in eoque id apprimè caveat, ne alienum & averſum ab eo quem objurgat aut vituperat, animum præ ſe ferat; ne contemptum, ne deſperationem oſtendat. Cùm enim vident pueri ſe famam perdidiſſe, ac pro deſperatis haberi, deſperant & ipſi ſibi, perfricant frontem, & conatum ad meliora prorsùs abjiciunt. Igitur publicis privatiſque reprehenſionibus aſpergenda modica laus aliquando erit; culpa in alios avertenda; concitanda ſpes rei melius gerendæ; curandum ut per alios vituperentur, à te laudentur ipſo & erigantur, &c.

Enitendum

Enitendum ut qui provehuntur in Scholam Superiorem, anno exacto, si quâ laude sunt insignes, maximè si exemplo & contentione sua æmulationem hanc & rem literariam adjuverint, cum elogio aliquo & eruditionis diligentiæque commendatione non vulgari provehantur: ut eorum nomina in laureatis descripta chartis, vel typis exarata, si lubet legantur; appendantur pro Scholæ foribus, &c. iidem appellentur cum honore, ac donentur aliquo præmio, in publicis declamationibus, quæ unâ Scholâ alteram invitante, habebuntur. Sint arbitri litium eruditarum & controversiarum, quæ inciderint in scholis, aut à magistris compositò adornatæ fuerint; ad eas dirimendas legati puolicâ auctoritate poterunt sententiam scripto ferre clàm & occultis suffragiis, &c. JUVENTIUS.

SECTION XXIV.

ON THE NECESSITY OF INDUSTRY EVEN TO GENIUS.

Οὐ γὰρ ἂν φάιης απροσδεῆ τὸν ΣΥΝΕΤΟΝ ἐιναι τῆς ΤΕΧΝΗΣ καὶ ΔΙΔΑΣΚΑΛΙΑΣ, ὧν ἀγνοεῖ.

For ſurely you cannot ſay, that even a genius ſtands not in need of art and inſtruction in things of which he is uninformed. LUCAN.

Περοῖκα ὐυδὲν γίνεσθαι.

Nothing is to be had for nothing.

ARRIAN. Epiſt.

FROM the revival of learning to the preſent day every thing has been produced that labour and ingenuity can invent, to facilitate the acquiſition of knowledge. But notwithſtanding all the Introductions, the Compendia *, the Synopſes, the Tranſlations, the Annotations, and the Interpretations, I muſt aſſure the ſtudent, that induſtry, great and perſevering induſtry †, is abſolutely neceſſary to ſecure any very

* COMPENDIA DISPENDIOSA; as they have been juſtly called.

" The attainment of Arts and Sciences is well compared to the climbing a ſteep hill: our fancy may contrive to *ſpring up perpendicularly*, but it will be found the moſt feaſible and eaſy way to gain the top by a ſpiral aſcent." CHRISTOPHER WASE.

† I repeat this truth often; for,

Nunquam

very valuable and diſtinguiſhed improvement. Superficial qualifications are indeed obtained at an eaſy price of time and labour; but ſuperficial qualifications confer neither honour, emolument, nor ſatisfaction.

The pupil may be introduced, by the judgment and the liberality of his parents, to the beſt ſchools, the beſt tutors, the beſt books; and his parents may be led to expect, from ſuch advantages alone, extraordinary advancement. But theſe things are all extraneous. The mind of the pupil muſt be accuſtomed to ſubmit to labour; ſometimes to painful labour *. The poor and ſolitary ſtudent, who has never enjoyed any of theſe advantages but in the ordinary manner, will, by his own application, emerge to merit, fame, and fortune; while the indolent, who has been taught to lean on the ſupports which opulence ſupplies, will ſink into inſignificance. His mind will have contracted habits

Nunquam nimis dicitur, quod nunquam ſatis dicitur.

That is never ſaid too often which can never be ſaid often enough. SENECA.

Δὶς τὸ καλὸν ῥηθὲν ουδεὶ βλάπτει.

There is no harm done, if what is well ſaid is twice ſaid. PLATO.

* Nobody will ſay that Demoſthenes was not poſſeſſed of genius. But Demoſthenes wrote over all Thucydides eight times with his own hand, and learned a great part of him by heart. Cicero was equally laborious. And there is this comfort, that Quodcunque imperavit ſibi animus obtinuit. *Whatever taſk the mind hath ſet itſelf, it hath accompliſhed it.* SENECA.

of

of inactivity, and inactivity cauſes imbecility. I repeat, that the firſt great object is to induce the mind to work within himſelf, to think long and patiently on the ſame ſubject, and to compoſe in various ſtyles, and in various metres *. It muſt be led not only to bear, but to ſeek occaſional ſolitude. If it is early habituated to all theſe exerciſes, it will find its chief pleaſure in them; for the energies of the mind affect it with the fineſt feelings.

But is induſtry, ſuch induſtry as I require, neceſſary to genius †? The idea, that it is not neceſſary, is productive of the greateſt evils ‡.

We

* Human nature loves its own productions.—To give boys a love of learning, let them produce ſomething of their own. Quicquid ſcripſere beati. *Pleaſed with whate'er they write.* The exertion required in compoſition often gives ſpirits and enlivens ſtudy.

Φιλαυτοι πάντες, καὶ τὰ αὐτῶν ἀνάγκη ἡδέα εἶναι πᾶσιν.

All are lovers of themſelves, and their own cannot but be ſweet to all. ARISTOT.

† O tu, quiſquis es, cui ignea vis in pectore exarſit, cui flamma in præcordiis micat, procul, procul abſint mollia, lenia, facilia, blanda, quæ animi impetum extinguere ſolent! *O thou, whoſoever thou art, in whoſe boſom the fire of genius has been kindled, in whoſe inward parts the flame burns clear, far, far diſtant from thee, be all that is effeminate, ſoft, eaſy, ſoothing, all which uſually damps the impetuous ardour of the mind!*

JOACH. FORT. RINGEL.

‡ When the Roman hiſtorians deſcribe an EXTRAORDINARY MAN, ſays the learned Kennet, this

We often form a wrong judgment in determining who is, and who is not, endowed with this noble privilege. A boy who appears lively and talkative,

this always enters into his character as an eſſential part of it: He was, ſay they, INCREDIBILI INDUSTRIA, DILIGENTIA SINGULARI, *of incredible induſtry, of remarkable application.* SALLUST.

They had not the fooliſh vanity of wiſhing to appear clever without pains, nor did they think that DULNESS only was capable of LABOUR; an opinion to which we owe much forward conceit, much levity, ignorance and miſery.

Sir Joſhua Reynolds, who, by the force of genius and application, has arrived at diſtinguiſhed excellence in an art very intimately connected with all claſſical purſuits, and whoſe opinion, therefore, deſerves our attention, has reprobated the common pretenſions to excellence, by the force of what is arrogantly called native genius, unaſſiſted by induſtry. I believe all who really excel in any art or profeſſion will coincide with his opinions in the following paſſage. "Invention is one of the great marks of genius; but if we conſult experience, we ſhall find, that it is by being converſant with the inventions of others, that we learn to invent, as, by reading the thoughts of others, we learn to think.

"Whoever has ſo far formed his taſte, as to be able to reliſh and feel the beauties of the great maſters, has gone a great way in his ſtudy; for, merely from a conſciouſneſs of this reliſh of the right, the mind ſwells with an inward pride, and is almoſt as powerfully affected, as if it had itſelf produced what it admires. Our hearts, frequently warmed in this manner by the contact of thoſe whom we wiſh to reſemble, will undoubtedly catch

ſomething

talkative, is often ſuppoſed by his parents to be a genius. He is ſuffered to be idle, for he is a genius; and genius is only injured by application.

ſomething of their way of thinking, and we ſhall receive, in our own boſoms, ſome radiation at leaſt of their fire and ſplendour. That diſpoſition, which is ſo ſtrong in children, ſtill continues with us, of catching involuntarily the general air and manner of thoſe with whom we are moſt converſant; with this difference only, that a young mind is naturally pliable and imitative; but in a more advanced ſtate it grows rigid, and muſt be warmed and ſoftened, before it will receive a deep impreſſion.

"From theſe conſiderations, which a little of your reflection will carry a great way farther, it appears of what great conſequence it is, that our minds ſhould be habituated to the contemplation of excellence, and that, far from being contented to make ſuch habits, we ſhould, to the laſt moment of our lives, continue a ſettled intercourſe with all the true examples of grandeur. Their inventions are not only the food of our infancy, but the ſubſtance which ſupplies the fulleſt maturity of our vigour.

"The mind is but a barren ſoil; is a ſoil ſoon exhauſted, and will produce no crop, or only one, UNLESS IT BE CONTINUALLY FERTILIZED AND ENRICH'D WITH FOREIGN MATTER.

"When we have had continually before us the great works of art to impregnate our minds with kindred ideas; we are then, and not till then, fit to produce ſomething of the ſame ſpecies. We behold all about us with the eyes of theſe penetrating obſervers; and our minds, accuſtomed to think the thoughts of the nobleſt and brighteſt intellects, are prepared for the diſcovery and ſelection of

tion. Now it uſually happens, that the very lively and talkative boy is the moſt deficient in genius.

of all that is great and noble in nature. The greateſt natural genius cannot ſubſiſt on its own ſtock: he who reſolves never to ranſack any mind but his own, will be ſoon reduced, from mere barrenneſs to the pooreſt of all imitations; he will be obliged to imitate himſelf, and to repeat what he has before often repeated. When we know the ſubject deſigned by ſuch men, it will never be difficult to gueſs what kind of work is to be produced.

"It is vain for painters or poets to endeavour to invent without materials on which the mind may work, and from which invention muſt originate. Nothing can come of nothing.

"Homer is ſuppoſed to be poſſeſſed of all the learning of his time. And we are certain that Michael Angelo, and Raphael, were equally poſſeſſed of all the knowledge in the art which was diſcoverable in the works of their predeceſſors.

"A mind enriched by an aſſemblage of all the treaſures of ancient and modern art, will be more elevated and fruitful in reſources, in proportion to the number of ideas which have been carefully collected and thoroughly digeſted. There can be no doubt but that he who has the moſt materials, has the greateſt means of invention; and if he has not the power of uſing them, it muſt proceed from a feebleneſs of intellect; the confuſed manner in which thoſe collections have been laid up in his mind.

"The addition of other men's judgment is ſo far from weakening, as is the opinion of many, our own, that it will faſhion and conſolidate thoſe ideas of excellence which lay in their birth feeble,

genius. His forwardneſs ariſes from a defect of thoſe fine ſenſibilites, which at the ſame time occaſion diffidence and conſtitute genius. He ought to be enured to literary labour *; for, without it, he will be prevented, by levity and ſtupidity, from receiving any valuable impreſſions. Parents and inſtructors muſt be very cautious how they diſpenſe with diligence, from an idea that the pupil poſſeſſes genius ſufficient to compenſate the want of it. All men are liable to miſtake in deciding on genius at a very early age; but parents more than all, from their natural partiality. On no account, therefore, let them excuſe the want of cloſe application. If the pupil has genius, this will improve and adorn it †; if he has not, it is confeſſedly

ill-ſhaped, and confuſed, but which are finiſhed and put in order by the authority and practice of thoſe, whoſe works may be ſaid to have been conſecrated by having ſtood the teſt of ages."

* Corporis tamen valetudinem curet, namque ſine ipsâ nihil efficere animus poteſt. Stare malit quam ſedere, &c. *Yet let him take care of his health; for without that the mind can do nothing. Let him rather ſtand than ſit, &c.*

JOACH. FORT RINGEL.

Great temperance will often ſupply the place of exerciſe; but both are neceſſary to the ſtudent.

† Nature ſeems to treat man as a painter would his diſciple, to whom he commits the outlines of a figure lightly ſketched, which the ſcholar for himſelf is to colour and complete. Thus from nature we derive ſenſes and paſſions, and an intellect which each of us for himſelf has to model into a character. HARRIS.

This

feſſedly requiſite to ſupply the defect. Thoſe prodigies of genius which require not inſtruction, are rare phænomena: we read, and we hear of ſuch; but few of us have ſeen and known them. What is genius worth without knowledge? But is a man ever born with knowledge? It is true, that one man is born with a better capacity than another, for the reception and retention of ideas; but ſtill the mind muſt operate in collecting, diſcriminating, and arranging that matter which it receives with facility. And I believe, the mind of a genius is often very laborioufly at work, when, to the common obſerver, it appears to be quite inactive *.

I moſt

This paſſage is indeed evidently taken from the following of Cicero. Ut Phidias poteſt a primo inſtituere ſignum, idque perficere; poteſt ab alio inchoatum accipere et abſolvere: huic eſt ſapientia ſimilis. Non enim ipſa genuit hominem, ſed accepit a naturâ inchoatum; hanc ergo intuens. debet, inſtitutum illud, quaſi ſignum, abſolvere.

Cic.

* Powers act but weakly and irregularly till they are heightened and perfected by their habits.

Dr. South.

How great ſoever a Genius may be, and how much ſoever he may acquire new light and heat, as he proceeds in his rapid courſe, certain it is, that he will never ſhine with the full luſtre, nor ſhed the full influence he is capable of, unleſs to his own experience he adds the experience of other men and other ages. Genius, without the improvement

I moſt anxiouſly wiſh that a due attention may be paid to my exhortations, when I recommend great and exemplary diligence. All that is excellent in learning depends upon it. And how can the time of a boy, or young man, be better employed? It cannot be more pleaſantly; for I am ſure, that induſtry, by preſenting a conſtant ſucceſſion of various objects, and by precluding the liſtleſſneſs of inaction, renders life at all ſtages of it agreeable, and particularly ſo in the reſtleſs ſeaſon of youth. It cannot be more innocently, for learning has a connection with virtue; and he whoſe time is fully engaged, will eſcape many vices, and much miſery. It cannot be more uſefully; for he who furniſhes his mind with ideas, and ſtrengthens his faculties, is preparing himſelf to become a valuable member of ſociety, whatever place in it he may obtain; and he is likely to obtain an exalted place. I cannot conclude what I offer on this ſubject, without recommending to the induſtrious ſtudent early riſing *, an uninterrupted application in the morning.

at leaſt of experience, is what comets once were thought to be, a blazing meteor, irregular in his courſe, and dangerous in his approach, of no uſe to any ſyſtem, and able to deſtroy any.

BOLINGBROKE.

* Qui ſub ſignis noſtris mereri ſtudet, in primis amplecti VIGILIAS ac LABORES debet; fugere luxum, delicias, & quicquid effœminatum reddit animum. *He who is deſirous of fighting under our banners, ought in the firſt place to embrace vigilance*

morning. I will not anticipate, by deſcription, the effects which he will ſoon experience.

and labour; to fly from luxury, pleaſure, and whatever renders the mind effeminate.

JOACH. FORT. RINGEL.

——— Jam clarum manè feneſtras
Intrat et anguſtas extendit lumine rimas.
Stertimus, &c. ——
——— quintâ dum linea tangitur umbrâ,
En quid agis?
Jam liber ut bicolor poſitis membrana capillis
Inque manus chartæ nodoſaque venit arundo.
Tum queritur craſſus calamo quod pendeat humor
Nigra quòd infusâ vaneſcat ſepia lymphâ:
Dilutas queritur geminet quòd fiſtula guttas.
O miſer? inque dies ultra miſer, huccinè rerum
Venimus? At cur non potiùs teneroque columbo,
Et ſimilis regum pueris, *pappare* minutum
Poſcis et iratus *mammæ* lallare recuſas?
An tali ſtudeam calamo? cui verba? quid iſtas
Succinis ambages? *tibi luditur*. Effluis amens;
Contemnêre. ———
Udum et molle lutum es; nunc nunc properandus
et acri
Fingendus ſine fine rotâ. PERSIUS.

The induſtrious ſtudent, like the thrifty merchant, muſt not neglect the ſmalleſt acquiſitions. Hæc enim tametſi ſingula per ſe puſilla, tamen in unum collata acervum, doctrinæ theſaurum lucro augent haudquaquam negligendo τῷ τὶς ὀφεινον σπίυδοντι. *For theſe things, though each of them by itſelf is little, yet when they are added together in one heap, encreaſe the treaſure of learning with a degree of gain, by no means to be diſregarded by one who is haſtening to grow rich.* ERASMUS.

"The knowledge of languages, ſciences, hiſtories, &c. is not innate to us; it doth not of it-

ſelf ſpring up in our minds; it is not any ways incident by chance, or infuſed by grace (except rarely by miracle); common obſervation doth not produce it; it cannot be purchaſed at any rate, except by that for which, it was ſaid of old, the Gods ſell all things, that is, for pains; without which, THE BEST WIT and THE GREATEST CAPACITY may not render a man learned, as the beſt ſoil wil not yield good fruit or grain, if they be not planted nor ſown therein."

Dr. ISAAC BARROW.

Subacto mihi ingenio opus eſt, ut agro non ſemel arato, ſed novato & iterato, quo meliores fœtus poſſit et grandiores edere: ſubactio autem eſt uſus, auditio, lectio, literæ. CIC.

SECTION XXV.

ON PRIVATE STUDY DURING THE INTERVALS OF SCHOOL.

ΕΚ ΜΕΛΕΤΗΣ πλείους, η φύσεως αγαθοί.
Far more by care than natural gifts excel.
ANAXAND. apud Stob.

Quies tibi non deſidia ſit, at cùm ab *aliis luditur*, tu ſancti aliquid honeſtique tractabis. *Let not your reſt be ſloth; but while others are at play, do you employ yourſelf in ſomething ſerious and laudable.*
SENECA in Proverb.

IMPROVEMENT will be greatly accelerated, and an eminence in literary attainments eaſily acquired, if the ſtudent can be induced to devote the leiſure hours which his private tutor, or his maſter at ſchool, allows him, to private reading. At the age then of twelve or thirteen, let a few Engliſh books be put into his hands. They ſhould be entertaining, or they will not, at firſt, excite his attention. They ſhould at the ſame time be claſſical, or have ſome connection with real and valuable knowledge, or they will only diſſipate his ideas, and impede his progreſs in the more eſſential purſuits. There is, however, hardly any innocent book which affords him entertainment, which will not, at the ſame time, in ſome reſpect, improve him.

I know of no book which can be more properly recommended at firſt, than the Spectator *. It abounds with entertainment. It furniſhes a great variety of ideas on men, manners, and learning; and the moral and religious principles it recommends, are well adapted to tincture the young mind with the love of all

* I would, however, confine his attention to the papers marked C. L I. O, as they alone, in the firſt ſeven volumes, are Addiſon's. He may, after having caught the grace of his ſtyle, inſpect ſome of the others, in order to diſcover the difference, and improve his taſte and judgment.

"You cannot have a better book for this exerciſe than the *Spectator*.——A pleaſing vein of genteel humour runs through every one of *Addiſon*'s papers, which, like the ſweet flavour of a hyacinth, conſtantly cheers, and never overpowers.—*Steele*'s papers, on the contrary, are little better than traſh;—there is ſcarce a thought or ſentiment that is worthy to be transferred into a common-place book.

"My pupil reads a few papers daily, without a ſingle obſervation on my part. After ſome time, I remark to him the difference of compoſition, which in the courſe of reading becomes more and more apparent. The laſt ſtep is to put him on diſtinguiſhing the two authors.——He at firſt makes an awkward figure; but I know from trial, that he may be brought to diſtinguiſh ſo readily, as ſometimes to name the author from the very firſt period."

"Foh!" ſays he, "that is *Steele*, we'll have no more of him." Lord KAIMS.

This cenſure of Steele is a little too ſevere; and not much.

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that is amiable, uſeful, and honourable. I would require one paper to be read and conſidered every day, and I ſhould make little doubt but that the pupil would ſoon read more from choice.

I would by no means ſuffer his attention to be diſtracted by a great variety of books; but at the ſame time I muſt obſerve, that application to books is wonderfully increaſed and encouraged by the occaſional introduction of a little novelty*. Let other books then be ſometimes allowed, at the diſcretion of a judicious ſuperintendant. New books, and the works of contemporary writers, are found to attach the mind with peculiar force.

Hiſtorical books are highly proper; and I wiſh, as I have ſaid before, to begin with the Antient Hiſtory. Rollin's Antient Hiſtory is certainly well adapted to boys, but it is rather too long. Select parts ſhould be judiciouſly pointed out. Plutarch's Lives † ſhould alſo be read. Such models tend to inſpire the young mind with all that is generous and noble. The Grecian and Roman Hiſtory, read at this period, will never be forgotten. Care muſt be taken to

* Robinſon Cruſoe, Telemachus, and Don Quixote, are found to be moſt delightful to boys, and they are no leſs uſeful, as they finely exerciſe the imagination.

† "What profit ſhall he not reap as to the buſineſs of men, by reading the Lives of Plutarch! But let not the pupil ſo much imprint on his memory the date of the ruin of Carthage, as the manners of Hannibal and Scipio." MONTAGNE.

put no books into the ſtudent's hands which are inelegant in their ſtyle *. I muſt confeſs and lament, that many of the antient hiſtories, written in our language, are remarkably inelegant. Such, for inſtance, is that of Echard; and Stanyan, though a good author, is not to be particularly admired for his diction.

Poetry ſhould likewiſe be read at that early age, when the feelings and the imagination are all tremblingly alive. I have known many good ſcholars, who have gone to the univerſities at the age of eighteen or nineteen, without having read the works of Pope, Dryden, and our other poetical claſſics; a neglect without excuſe; as the peruſal of ſuch writers is of the greateſt advantage, and is really matter of pleaſure and delight, rather than a taſk. Indeed, I know not how a young man can ſupport with honour his character as a claſſical ſcholar, without an acquaintance with the fineſt writers of his own country, who have rivalled the moſt admired of the antients. But theſe cannot be read, conſiſtently with purſuits more immediately neceſſary, in the ſchool, and under the eye of the inſtructor. They muſt form the amuſement of leiſure hours, and muſt be read from choice. They will be read from choice, when their beauties ſhall have been once felt, and they will be ſtrongly felt by youthful ſenſi-

* Ἡ γὰρ ψυχὴ τοῦ ἀναγινώσκοντος, ὑπὸ τῆς συνεχοῦς παρατηρήσεως τὴν ὁμοιότητα τοῦ χαρακτῆρος ἐφέλκεται. ——*For the mind of the reader, by an uninterrupted attention to a book, draws to itſelf a reſemblance of the characteriſtic ſtyle.* DIONYS. HALICAR.

bility. All that the maſter and the private tutor can uſually do in this buſineſs, if he attends to the more eſſential points, is to recommend private application, and point out the moſt excellent authors.

When the boy ſhall have arrived at the age of fifteen, and at the improvements adequate to the age, it will be highly advantageous to prevail with him to read in private, not only Engliſh, but alſo ſome eaſy Latin book. Time and habit will render it no more difficult than to read Engliſh; and the improvement in Latin will be ſoon found much greater than that which would be derived from reading it only in a ſchool, or with a private tutor. The private reading and application which I adviſe, is to be followed as an amuſement; and I need not repeat, that the purſuit we delight in is commonly proſecuted with ſucceſs.

The boy ſhould be taught to be a very niggard of his time *, and to fill up the ſpaces of five

* Tempus tantùm noſtrum eſt. *Time only can be called our own.* SENECA.

Mihi tempus perit per ignáviam, etiam tum cùm diligentiſſimus eſſe videor. Quis enim unquam adeo in rebus peragendis vehemens fuit, qui non multo eſſe poſſit vehementior, ſi extremas vires cogeretur experiri? *My time is loſt through idleneſs, even when I appear to be moſt diligent For who was ever ſo indefatigably aſſiduous in buſineſs, but might have been much more ſo, had he been compelled to try his utmoſt ſtrength?*

JOACH. FORT. RINGEL.

five minutes, and quarters of hours, with a volume, with which his pocket ſhould never be unprovided. A very eaſy and amuſing book muſt be choſen for this purpoſe. Difficulty on firſt entering on voluntary ſtudy will diſguſt the ſtudent, and ſtop his progreſs. Three things are requiſite, whatever Latin book ſhall be at firſt ſelected; a pure diction, an entertaining ſubject, and a perſpicuous ſtyle. Though the boy read the higher and more difficult claſſics in the ſchool, yet, in his private hours, I adviſe him to deſcend to the eaſieſt, provided they have the three neceſſary qualities already mentioned. Improvement in phraſeology may be derived from reading even Cordery's Colloquies with attention, and for the amuſement of vacant hours. Eraſmus's Dialogues abound with entertainment, and with elegant modes of expreſſion. Clerke's Tranſlation of Caſtiglione's Courtier is an excellent book for the purpoſe. Phædrus and Cornelius Nepos are alſo very proper. I adviſe that theſe ſhall be read through, and I have ſelected eaſy books to ſecure this point; for if the boy is to recur to his dictionary very often, and to ſtruggle with obſcurity in every page, he will not long adhere to this deſirable plan of PRIVATE APPLICATION to the Latin language. He will rather chuſe to fill up his time with amuſing Engliſh authors, or to devote

Cæſar — media inter prælia ſemper
Stellarum cœlique plagis ſuperiſque vacabat.
Cæſar, in the midſt of his battles, always found leiſure to attend to the ſtars, and to the celeſtial bodies.
LUCAN.

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it entirely to puerile diverſion. Let not therefore any prejudice be formed againſt the elegant books which I have recommended, becauſe, from their perſpicuity, ſome of them are uſually read in the lower claſſes.

But, when a great facility is gained in reading Latin, the ſtudent will of himſelf aſcend to Cicero, Terence, Livy, and all thoſe excellent writers, whom the world has long agreed to admire. When ſuch books ſhall be read for the delight they afford, the ſucceſs will be ſecured. The ſcholar will leave his ſchool richly fraught with golden ſtores; a moſt deſirable event, but which by no means happens to the greater part of thoſe who have ſpent many years at our beſt ſeminaries. I mean not to reflect on the very reſpectable conductors of thoſe ſeminaries; for the fault is in the ſcholar, whoſe indolence and diſſipation will ſeldom permit him to apply ſeriouſly to the buſineſs of the ſchool, much leſs to private and voluntary ſtudy; a matter which I conſider, and I hope not without reaſon, as of the higheſt importance.

At this period of improvement, Latin verſe ſhould form a part of the private ſtudies. Indeed, no precepts need be given on this topic. The boy's taſte will lead him to peruſe all the more celebrated productions in this pleaſing ſpecies of compoſition, when once he is able to procure them with eaſe. Beſides the antients, he will read Fracaſtorius, Bourne, and many other moſt elegant modern works, all of which will contribute to accompliſh the truly claſſical ſcholar.

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I am ſenſible, that to read Latin as an amuſement, is not common among young ſtudents. The reaſon of the omiſſion is eaſily aſſigned. They ſeldom can read it without more difficulty than is compatible with mere amuſement. But almoſt any point may be carried with young people, if proper methods are uſed. Let perſuaſion, allurements, rewards, and every art be applied, to induce the boy to devote ſome of his vacant hours to private reading. If he has natural abilities, and his private reading is well choſen, he will, after due preparation, derive more benefit from it, than from any formal inſtruction.

One caution is highly neceſſary on this ſubject. Novels muſt be prohibited. I have known boys of parts ſtopped at once in their career of improvement in claſſical knowledge, by reading novels. They conſidered Latin and Greek as dull, in compariſon, and could never prevail on themſelves to give them due attention. When a great degree of claſſical improvement is ſecured, one or two of the beſt romances and novels may be read, for the ſake of acquainting the ſtudent with the nature of this kind of writing *. But even the works of Cervantes and Fielding,

* OMNES DEGUSTANDI, all authors are to be taſted in the courſe of a literary life; but during education only the beſt. To form a ſound and good judgment is of the higheſt conſequence.—Judgment contributes more to public and private good than genius. Let the boy's judgment then be exerciſed and ſtrengthened by being early habituated to the work of ſelection. Let him be taught

Fielding muſt not be attended to, before a deep and ſtrong foundation is laid for ſolid improvement. True hiſtory will afford little entertainment to the boy who can procure fiction. Exclude fiction, and he will be delighted with true hiſtory *.

For many reaſons, I ſtrongly urged the expediency of accuſtoming the pupil to apply in private, and without aſſiſtance, as well as with it; but more particularly, becauſe it will habituate his mind to work for itſelf, on which a great and ſolid improvement chiefly depends. Amidſt

taught to chuſe the beſt authors, and always to give reaſons for his choice. This will improve his judgment in the conduct of life; without which, parts and learning often ſerve only to precipitate ruin.

* Orationi enim et carmini parva gratia, niſi eloquentia ſit ſumma: Hiſtoria *quoquomodo* ſcripta *delectat:* ſunt enim homines naturâ curioſi, et quâlibet nudâ rerum cognitione capiuntur. *There are no great charms in eloquence and poetry, unleſs they are excellent in their kind: Hiſtory, however it is written, affords pleaſure; for man is by nature inquiſitive, and is captivated by the knowledge of events, though the narrative is unadorned.*

PLINIUS.

The late Preceptor to the Heir to the Britiſh Crown has juſtly obſerved, that novels are well received, merely "for the gratification they afford to a vitiated, palled, and ſickly imagination; that laſt diſeaſe of learned minds, and ſure prognoſtic of expiring letters." Biſhop HURD.

An imagination neither vitiated, palled, nor ſickly, ſuch as that of boys, will be delighted with truth well exhibited.

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the number of facilitating contrivances, and the various aids afforded by opulence, the mind is not often allowed to exert its native powers. The toil of THINKING is too frequently thrown upon the preceptor and the formal lecturer. Thus it happens, that many who attend lectures wherever they are to be heard, and purchaſe the aſſiſtance of all who profeſs to afford it, are often, after all, leſs learned * than others, who, without ſuch apparent advantages, have forced their way up to the moſt arduous heights, by native vigour and perſevering aſſiduity †.

* Nullum Virgilio præceptorem legimus. Flaccus de ſuo nihil niſi quod plagoſum dixit. Cicero autem ſuum laudibus ampliſſimis celebrare voluit, nec valuit. Contra, hujus filius *quantis præceptoribus*, patre ſcilicet et Cratippo illius ætatis philoſophorum principe, ſi quid ipſi credimus Ciceroni, *quantus nebulo. We read nothing of Virgil's maſter. Horace has ſaid nothing of his, but that he was a great flogger. Cicero would have extolled his in the higheſt terms, but could not. On the other hand, his ſon, though he had the benefit of ſo great maſters, his own father, and Cratippus the firſt philoſopher of his time, if we may believe Cicero himſelf, turned out a great blockhead*, &c. PETRARCHA.

† I am happy to find that my opinion on the neceſſity of the mind's working for itſelf in education; and the inſufficiency of formal lectures alone, coincides with the opinion of the Author of Hermes.

" Nothing is more abſurd, ſays he, than the common notion of inſtruction, as if ſcience were to be poured into the mind like water into a ciſtern, that paſſively waits to receive all that comes. The growth of knowledge reſembles the growth of fruit:

fruit: however external cauſes may in ſome degree co-operate, it is the internal vigour and virtue of the tree that muſt ripen the juices to their juſt maturity." HARRIS.

I will add, that a boy will retain what he has acquired by his own labour, becauſe he will know what it coſt him. Οὐδεὶς οὐσίαν, ἣν αὐτὸς ἐκτήσατο, καταφαγεῖν, ἢ δὲ παρ' ἄλλου παρέλαβε. *A man does not uſually devour the ſubſtance which he has acquired himſelf; but that which he has received from another.* CEPHISIDORI Apophthegma.

The late unfortunate Chatterton is a proof of the advantage of private and unaſſiſted application. He was indeed poſſeſſed of a very extraordinary genius; but he had alſo furniſhed himſelf with a great ſhare of peculiar learning at the age of ſixteen. *Unprotected* and *untutored*, he had made a progreſs ſeldom equalled at a more advanced age, by thoſe who have enjoyed the aſſiſtances of the beſt ſchools, and the moſt famous univerſities. So true is it, ἘΑΝ ΗΣ ΦΙΛΟΜΑΘΗΣ ΕΣΗ ΠΟΛΥΜΑΘΗΣ. *If you love learning, you will have learning.*

"In ERASMUS we behold a man, who in the days of his youth, lying under no ſmall DISADVANTAGES OF BIRTH AND EDUCATION, DEPRESSED BY POVERTY, FRIENDLESS AND UNSUPPORTED, OR VERY SLENDERLY SUPPORTED, MADE HIS WAY THROUGH ALL THESE OBSTACLES, and, by the help of bright parts and CONSTANT APPLICATION, became one of the moſt conſiderable ſcholars of his age, and acquired the favour and protection of princes, nobles and prelates, of the greateſt names in church and ſtate. . .

"After PERSONAL MERIT (ſays BRUYERE), "it muſt be confeſſed that high ſtations and pom-"pous titles are the principal and moſt ſplendid "marks of diſtinction; AND HE WHO CANNOT "BE AN ERASMUS, MUST THINK OF BEING A "BISHOP." JORTIN.

Other

Other inſtances might be produced; but this of the great Eraſmus may be INSTAR OMNIUM, *or equivalent to all.*

"Education (ſays father Gerdil) may indeed be termed an art; but it is one of thoſe arts which are ſimply directory, forming nothing. The gardener, to whom a young plant is committed in charge, carefully tranſplants it into the moſt convenient ſpot, defends it from every thing which may injure it, from the heat of the dog-days and the winter's froſt. If it bends in its growth, he ſtraightens it, though he is obliged to make uſe of violence, and ſcruples not to uſe the knife for cutting off ſuch uſeleſs branches as would only ſerve to divert the courſe of that ſap which is intended for its nouriſhment, and to make it bear fruit. The gardener forms nothing: all he does is to keep at a diſtance every thing that would interrupt nature in its operations. It is nature cauſes the young plant to grow, and the inward energies of nature which extend to every part."

Doctrina ſed vim promovet inſitam,
Rectique cultus pectora roborant.

But learning advances the native ſtrength to perfection, and right culture ſtrengthens the inward powers. HOR.

Injudicious parents are apt to think it hard, that their child muſt work ſo much, when they provide ſuch various and coſtly aſſiſtance. They are apt alſo to be unreaſonably impatient in expecting to reap very early the fruits of their own expence and their child's labour. They are diſpleaſed if they ſee not a haſty improvement: Let them attend to Plutarch, "he who plants a vineyard, ſoon eats the grape; ſo in other plantations a few months bring the fruit of our labours to our eye and taſte. Oxen, horſes, ſheep, &c. ſoon bring us profit, and do us much ſervice in return for a little expence and trouble.

trouble. But man's education is full of labour and coſt. The increaſe is ſlow, the fruit and comfort far off, not within ſight."

Sicuti enim horologii umbram progreſſam ſentimus, progredientem non cernimus: et fruticem aut herbam creviſſe apparet, non apparet creſcere, ita et ingeniorum profectus. *For as we perceive that the ſhadow* IS MOVED *upon the dial, yet do not ſee it* MOVING; *and as it appears, that the ſhrub or the graſs is* GROWN, *though it does not appear* TO BE GROWING; *juſt ſo is the improvement of the underſtanding.* JOACH. FORT. RINGEL.

CRESCIT OCCULTO VELUT ARBOR ÆVO.

It grows like a tree under the unſeen operation of time. HOR.

SECTION XXVI.

ON LATE LEARNERS, AND ON PERSONS WHO WISH TO RECOVER THE ACQUISITIONS OF THEIR YOUTH.

Σωκράτης ἐν γήρᾳ κιθαρίζων, καὶ παρακρούων ἐνυ[illegible] καὶ τινος ἐπιόντος, κιθαρίζεις τηλικουτος ὤν; κρεῖττον, ἔφη, ἐμμαθῆ εἶναι ἢ ἀμαθῆ. *Socrates in his old age happened to be playing on the lyre, and thrumming away upon the ſtrings, when ſomebody came up and ſaid, What? are you, at your time of life, playing on the lyre? Aye, ſaid he, it is better to learn a thing late, than not to learn it at all.* DEMOSTHENES.

Cato, literas Græcas ætate jam declinatâ didicit, ut eſſet hominibus documento, ea quoque percipi poſſe quæ ſenes *concupiſcent*. QUINTILIAN.

THE paſſion for letters ſhews itſelf at different periods of life. Many perſons have paſſed through a ſchool, without exhibiting either inclination or ability for literary purſuits, who have afterwards ſhone in the world of letters with diſtinguiſhed luſtre. The faculties of their minds have expanded at a later period than common, or peculiar occaſions have occurred to excite their induſtry and emulation.

Others there are, who never were placed at a claſſical ſchool, and have either not had, or have not availed themſelves of other opportunities of improving *themſelves*; but who, when their judgment is matured by obſervation and experience,

rience, earneſtly wiſh and endeavour to furniſh themſelves with the learning of a gentleman. They often miſcarry in their attempt, not from want of aſſiduity or of perſeverance, but from ignorance of a proper method *.

The

* The following is a letter of Eraſmus, containing advice to a ſtudent:

Cum te incredibili quodam ardore literarum flagrare minimè dubitarem, hortatore nihil opus eſſe putavi, ſed ejus quam ingreſſus eſſes viæ dure modo, ac tanquam indice, id quod mei officii eſſe judicavi, videlicet, ut tibi veſtigia quibus ipſe à puero eſſem ingreſſus commonſtrarem. Quæ ſi tu pari curâ accipias, quâ ego dicturus ſum, futurum confido, ut neque me monuiſſe, neque te paruiſſe pœnituerit.

Prima igitur cura ſit, ut præceptorem tibi deligas quàm eruditiſſimum. Neque enim fieri poteſt, ut is rectè quenquam erudiat qui ſit ipſe ineruditus. Quem ſimulatque nactus fueris, fac omnibus modis efficias, ut ille patris in te, tu filii viciſſim in illum induas affectum. Ad quod quidem cùm ipſa honeſti ratio nos debet adhortari, quod non minus debeamus iis à quibus rectè vivendi rationem quàm à quibus vivendi initia ſumpſimus; tum iſta mutua benevolentia tantum ad diſcendum habet momenti, ut fruſtra ſis literarum præceptorem habiturus, niſi habueris et amicum.

Deinde, ut te illi et attentum et aſſiduum præbeas. Contentione enim immodicâ nonnunquam obruuntur ingenia diſcentium. Aſſiduitas verò et mediocritate ſuâ perdurat, et quotidianis incrementis majorem opinione acervum accumulat. Satietate cùm omnibus in rebus tum in literis nihil perniciosius. Laxanda eſt igitur aliquoties illa literarum contentio, intermiſcendi luſus; ſed liberales,

The firſt great error of ſtudents of this deſcription is, that they read in a deſultory manner,

liberales, ſed literis digni, et ab his non nimis abhorrentes. Imò mediis ipſis ſtudiis perpetua quædam voluptas eſt intermiſcenda, ut ludum potiùs diſcendi quàm laborem exiſtimemus. Nihil enim perdiu fieri poteſt, quod non agentem aliquâ voluptate remoretur.

Optima quæque ſtatim ac primum diſce. Extrema eſt dementia diſcere dediſcenda. Quod in curando ſtomacho ſolent præcipere medici, idem tibi in ingeniis ſervandum puta. Cave aut noxio aut immodico cibo ingenium obruas, utroque enim juxtà offenditur.

Initio non quàm multa, ſed quàm bona percipias refert. Sed jam rationem accipe quâ poſſis non ſolùm rectiùs, ſed etiam faciliùs diſcere: hoc enim in homine artifice præſtare ſolet artis ratio, ut tantundem operis cùm rectiùs expeditiùſque, tum leviùs etiam efficiat. Diem tanquam operas partito. Principio, quod caput eſt, præceptorem interpretantem non attentus modo ſed avidus auſcultato: non contentus impigrè ſequi differentem, aliquoties prævolare contende. Omnia illius dicta memoriæ, præcipua etiam literis mandabis, fideliſſimis vocum cuſtodibus. Quibus rurſus ità confidas cave, ut dives ille ridiculus apud Senecam, qui ſic animum induxerat, ut ſe tenere crederet, quicquid ſervorum quiſquam meminiſſet. Noli committere ut codices habeas eruditos, ipſe ineruditus. Audita ne effluant, aut apud te, aut cum aliis retracta. Nec his contentus aliquam temporis partem tacitæ cogitationi tribuere memento: quam unam divus Aurelius tum ingenio tum memoriæ imprimis conducere ſcripſit. Conflictatio quoque et tanquam palæſtra ingeniorum, nervos animi

præcipuè

ner, every thing which falls in their way. They begin with complete and extenſive treatiſes, when they ſhould proceed gradually from elementary introductions. They are uſually unacquainted with proper editions of books, and often ſpend much time and attention on publications, which, when compared with original compoſitions, are contemptible both in ſtyle and in matter. They often confine their attention to Engliſh books; from an idea, that the languages are not eaſily to be learned by an adult. The conſequence of their miſtakes is, that their conceptions, though multiplied by reading, are confuſed and imperfect, and though they find

præcipuè tum oſtendit, tum excitat, tum adauget. Nec ſciſcitari ſi quid dubitas, nec caſtigari ſi quid errabis, ſit pudor. Nocturnas lucubrationes atque intempeſtiva ſtudia fugito: nam et ingenium extinguunt, et valetudinem vehementer offendunt. AURORA MUSIS AMICA EST, apta ſtudiis. Pranſus aut lude, aut deambula, aut hilariùs confabulare. Quid quod inter iſta quoque ſtudiis locus eſſe poteſt? Cibi non quantum libidini, ſed quantum valetudini ſatis ſit, ſumito. Sub cœnam pauliſper inambula; cœnatus idem facito; ſub ſomnum exquiſiti quippiam ac dignum memoriâ legito; de eo cogitantem ſopor opprimat; id experrectus ê teipſo repoſcas. Plinianum illud ſemper animo inſideat tuo OMNE PERIRE TEMPUS QUOD STUDIO NON IMPERTIAS. Cogita juventâ nihil eſſe fugacius: quæ ubi evolârit ſemel, redit nunquam. Sed jam hortator eſſe incipio, indicem pollicitus. Suaviſſime Chriſtiane, hanc formam, aut ſi quam poteris meliorem, ſequere, ac bene vale.

amuſement

amuſement from it, they derive but little ſolid advantage.

If they ſeriouſly wiſh, then, not merely to divert themſelves with books, but to make a progreſs in learning, they muſt reſolve to read methodically. They muſt let no temptation * interrupt their plan. They muſt not indulge to exceſs their natural love of novelty †. That paſſion will lead them to attend ſolely to new publications, from which alone, and without a preparatory education, no great advantage will be received ‡.

They will do right to diveſt themſelves of that vulgar prejudice, which repreſents it as an inſurmountable difficulty to begin a language, or an art or ſcience, at the age of manhood. To

* ——— Fortis, omiſſis,
Hoc AGE, deliciis.
Have ſpirit enough to give up your indulgences, and mind the one thing needful. HOR.

† Dura aliquis præcepta vocet mea; dura fatemur
Eſſe; ſed, ut valeas, multa ferenda tibi.
Any one may call my precepts hard; I confeſs they are hard, but many things are to be borne by you in order to be well.

‡ Sum ex iis qui miror antiquos: non tamen, ut quidam, temporum noſtrorum ingenia deſpicio. Neque enim, quaſi laſſa, et effæta natura, ut nihil jam laudabile pariat. *I am one of thoſe who admire the antients; but yet not ſo much as, like ſome, to deſpiſe the ingenious productions of our own times. For nature is not, as it were, weary and barren, ſo as now to bring forth nothing worthy of praiſe.* CICERO.

be

be under the influence of this opinion, will be an effectual bar to their advancement. Let them rather call to mind the many inſtances of great improvements made in the ſciences, by thoſe who did not begin to cultivate them till they were arrived at a middle age. Hiſtory and Biography will furniſh ſeveral examples of old men, who have begun to ſtudy in old age, and have yet made a great proficiency *.

I am aware, that rules and method in ſtudy, which I thus ſtrongly recommend, are at preſent rather out of faſhion; but I am convinced, that the late ſtudent will never lay a ſolid foundation without them. He ſhould every day ſet apart certain hours †, and I would adviſe that he borrow

* See Beattie's Diſſertation on Memory and Imagination.

"Some think, that after forty we ſeldom make new attainments in this way; an opinion, which, though it may hold good in moſt caſes, will however in many be found erroneous. The elder Cato is a memorable exception, who did not ſtudy Greek till he was very old, and yet made great progreſs in it; and Ogilvie, who tranſlated Homer and Virgil, though no extraordinary poet, was a man of conſiderable learning, is ſaid to have known little of either Latin or Greek till he was paſt fifty. Study the languages therefore while ye are young, and ye will eaſily acquire them; but let not thoſe men, whoſe youth hath been without culture, ever deſpair of making a competent proficiency, while they are willing to beſtow the neceſſary pains."

BEATTIE.

† "In ſtudies let a man have ſet hours for thoſe "ſubjects, which are contrary to his natural in-

borrow a few from his morning repoſe; not only becauſe he can then read without interruption of his other buſineſs and engagements, but becauſe the morning, it is well known, is particularly favourable to the muſes. The injury which the health, the eyes, and the ſpirits will infallibly ſuſtain from a long continuance of nocturnal ſtudies, will induce every prudent perſon to avoid the lucubrations of midnight. Early riſing contributes to health and cheerfulneſs, while it furniſhes the fineſt opportunities for ſtudy.

It is not eaſy to preſcribe a plan of ſtudy, or a courſe of reading, which will ſuit all circumſtances. The directions which might ſerve a few, might poſſibly miſlead more *. In general, therefore, the ſtudent may be adviſed to apply to ſome friend, to a reſpectable clergyman or ſuperintendant of education, who has himſelf been regularly trained, and who ſupports a character of learning and judgment. Such a

" clination; but for thoſe agreeable to his nature, " he need appoint no fixed times; becauſe his " thoughts will ſpontaneouſly fly to them, as other " ſtudies and buſineſs give leave." BACON.

* Eraſmus being aſked how a man might become learned, replied, Si doctis aſſiduè conviveret; ſi doctos audiret non minus ſubmiſsè quam honorificè; ſi doctos ſtrenuè legeret; ſi doctos diligentèr ediſceret; denique ſi ſe doctum nunquam putaret. *If he ſhould live conſtantly with the learned, if he ſhould liſten to the learned not leſs ſubmiſſively than reſpectfully, if he ſhould read the learned attentively, if he ſhould get the learned by heart, if he ſhould never think himſelf learned.* ERASMUS.

director

director will be able to conſider the age, the previous opportunities that have been enjoyed, the degree and the kind of improvements already gained, and the abilities and diſpoſition of the ſtudent *. He will give directions ſuggeſted by each of theſe circumſtances in particular, and all of them combined. I mean not that he ſhould act as a tutor. The late ſtudent muſt, for the moſt part, be his own inſtructor, after he is once taught the way that he ſhould go, by ſome friend who is poſſeſſed of judgment and experience. An adult will ſeldom ſubmit to a tutor, with that implicit obedience which may be neceſſary to render a tutor's method and inſtructions ſucceſsful. I think it therefore better, only to aſk advice of the judicious, than to engage with a private tutor. Some caſes, however, may render a private tutor highly proper. But in general I may aſſert, that where parts and inclination are united, and the directions of a ſenſible friend attended to, the late ſtudent, as I have termed him, may proceed alone, and obtain a proſperous paſſage in the way to learning. There is a vigour and cheerfulneſs which operates moſt favourably on ſtudy when the mind purſues the dictates of its own propenſity. Volunteers in learning obtain the moſt honourable and uſeful victories.

It is very common to find perſons, who, though they have been good ſcholars at their

* He will alſo act as an ARBITER ELEGANTIARUM, *a judge of elegance*, in pointing out books, and ſupplying an ERUDITUM LUXUM, *a learned luxury*.

ſchool, and have made a great proficiency in learning, in the juvenile age, have forgotten it amidſt the pleaſure and the buſineſs of an active manhood. When the buſy ſcene is paſſed, they call to mind thoſe ſweets of literary purſuits which they formerly enjoyed, and wiſh to taſte them once more. They are at a loſs for ſomething to fill agreeably thoſe vacuities of time, which were lately occupied in active employments. They, therefore, endeavour to recal what they acquired in their youth.

Perhaps the beſt advice which can be given to perſons under theſe circumſtances, is, that they purſue the eaſieſt, the moſt entertaining, and the moſt compendious methods. Difficulty will diſguſt and impede them. Amuſement is the end propoſed by them; and the means which lead to it muſt, if poſſible, be rendered amuſing. As they have once been acquainted with the elementary parts, they will recollect what is eſſential in them without much labour. If they wiſh, for inſtance, to recal their knowledge of Latin, I would adviſe them to begin at once with reading an eaſy author, with Beza's Latin Teſtament, and Cordery's Colloquies, and gradually aſcend to the higheſt claſſics. If they poſſeſs natural abilities, they will find themſelves improve by this method with great rapidity.

But in general, though not without many exceptions, it would perhaps be better, for perſons advanced beyond the meridian of life, not to attempt learning, or recovering what they have forgotten, in the Latin or the Greek languages.

Amuſement

Amuſement is their principal object, and they may derive it in ſufficient variety in Engliſh. But in Engliſh they ſhould read with ſome method, and not, as is uſually the caſe, whatever offers itſelf, without taſte and ſelection. It will be ſaid, that, if they are innocently amuſed, it ſignifies little with what book. From this opinion I muſt diſſent. The pleaſure which ariſes from reading, and feeling the beauties of elegant works, is much greater than is received by an indiſcriminate and vague peruſal of every publication *. Improvement ought alſo to be regarded;

* If much and ill-choſen reading tended to make men wiſe, every ſubſcriber to a circulating library, ſays Dr. Beattie, would have it in his power to be wiſer than Socrates, and more accompliſhed than Julius Cæſar.

"There is a great variety of intellectual errors, into which, without a proper conduct of the underſtanding, or, in other words, without a ſound and well cultivated judgment, the young ſtudent will be extremely apt to fall. Of theſe I ſhall ſingle out only one, againſt which it ſeems at preſent more peculiarly neceſſary to caution him, and that is, an *inſatiable thirſt for novelty*. The Athenians, we know, IN THE DECLINE OF THEIR STATE, *ſpent their time in nothing elſe but either to tell or to hear ſome new thing*. In this reſpect, whatever may be the caſe in others, we fall very little ſhort of that elegant but corrupt people; and the greater part of thoſe who write for popular applauſe, are determined at any rate to gratify this extravagant paſſion. For this purpoſe, they hold it neceſſary to depart, as far as poſſible, from the plain direct road of nature, ſimplicity and good ſenſe; which

regarded; and ſurely more improvement, whether it be moral or intellectual, is to be derived from

being unfortunately pre-occupied by thoſe great maſters of compoſition, *the Antients*, and ſuch of the moderns as have trod in their ſteps, leave them no room in that walk for the diſtinction at which they aim. They ſtrike out, therefore, into untried and pathleſs regions, and there ſtrain every nerve, and put in practice every artifice, to catch the attention and excite the wonder of mankind. Hence all thoſe various corruptions in literature, thoſe affectations of ſingularity and originality, thoſe quaint conceits, indecent alluſions, wild ſtarts of fancy, any every other *obliquity of a diſtorted wit*, which vitiate the taſte, corrupt the morals, and pervert the principles of young and injudicious readers. Hence, too all thoſe late profound diſcoveries, that to give youth a *religious education* is to fill them with *bigotry and prejudice*; that the right way to teach morality is to make vice appear amiable; that true wiſdom and philoſophy conſiſt in doubting of every thing, in combating all received opinions, and confounding the moſt obvious dictates of common ſenſe in the inexplicable mazes of metaphyſical refinement; that all eſtabliſhments, civil and religious, are iniquitous and pernicious uſurpations on the liberties of mankind; that the only way to be a good *man is to diſbelieve one half of the Goſpel*; that piety and ſelf-government are duties not worth a wiſe man's notice; *that benevolence* is the ſum of all virtue and all religion; and that one great proof of our benevolence is to ſet mankind afloat in uncertainty, and make them as uneaſy and as hopeleſs as we can." Bp. PORTEUS.

I muſt do myſelf the honour of adding my praiſe of the true Chriſtian piety, and of the warm zeal for

from books of character, than from trifling, obſcure, and injudicious compilations.

I cannot

for the Goſpel of JESUS CHRIST, which, in a ſceptical and irreligious age, appear with ſo peculiar force and beauty in the prelate, from whoſe excellent ſermons I have tranſcribed the above paſſage. The union of the polite ſcholar and the true Chriſtian in his character, affords a fine example to all who are in the purſuit of a liberal education.

" 'Tis not improbable (Mr. Harris obſerves), that ſome intrepid ſpirit may demand again, What avail theſe ſubtleties (the ſubtleties of criticiſm)? Without ſo much trouble, I can be full enough pleaſed. I know what I like. We anſwer, and ſo does the carrion crow that feeds upon a carcaſe. The difficulty lies not in knowing what we like; but in knowing how to like, and what is worth liking. Till theſe ends are obtained, we may admire Durfey before Milton; a ſmoaking Boor of Hemſkirk, before an apoſtle of Raphael. . . . . As to what is worth our liking, that is beſt known by ſtudying the beſt authors, beginning from the Greeks, then paſſing to the Latins; nor on any account excluding thoſe who have excelled among the moderns.

" And here, if while we peruſe ſome author of high rank, we perceive we do not inſtantly reliſh him, let us not be diſheartened—let us even feign a reliſh till we find a reliſh come. A morſel perhaps pleaſes us—let us cheriſh it—Another morſel ſtrikes us——let us cheriſh this alſo. Let us thus proceed, and ſteadily perſevere, till we find we can reliſh, not morſels, but wholes; and feel that, what began in fiction, terminates in reality. The film being in this manner removed, we ſhall diſ-

I cannot close this topic, without earnestly recommending to all classes above poverty, and the lower employments of trade and mechanics, the cultivation of a taste for letters. Merchants and traders, even if, from unavoidable circumstances, they have been neglected in their youth, should endeavour, at a subsequent period, to acquire a love of reading. Retirement is their object. But how are they to enjoy this retirement? They promise themselves much happiness, but, alas! they seldom find it *. They know

cover beauties which we never imagined; and contemn for puerilities, what we once foolishly admired.

"One thing, however, in this process is indispensably required; we are on no account to expect that fine things (τα καλα) should descend to us; our taste, if possible, must be made to ascend to them.

"This is the labour, this the work; there is pleasure in the success, and praise even in the attempt. . . .

"By only seeking and perusing what is truly excellent, and by contemplating always this, and this alone, the mind insensibly becomes accustomed to it, and finds that in this alone it can acquiesce with content." HARRIS.

* Otium sine literis mors est, et vivi hominis sepultura. *Leisure without books, and a taste for them, is death and the burial of a man even when alive.* SENECA.

Nisi ad hæc admitterer, non fuerat operæ pretium nasci . . . O quam contempta res est homo, nisi supra humana se erexerit! *Unless I were admitted to these things, it would not be worth while*

to

know not how to paſs that time, which was before ſcarcely ſufficient for their occupations. They have recourſe to the bottle and to cards. Theſe, indeed, prevent reflection for a time; but they often afford no ſolid ſatisfaction. How happy would paſs their days of eaſe and affluence, if the tranquil purſuits of literature formed a part of their amuſement!

The conſideration, that a taſte for letters is able to furniſh one of the beſt pleaſures of old age, ſhould induce parents of all ranks above the loweſt, to give children a tincture of polite learning, whatever may be their deſtination. If they are fixed in trade, and are ſucceſsful, this will enable them to enjoy a fortune. It will fill up their leiſure * with ſatisfactory employment,

to be born . . . O how contemptible a thing is man, unleſs he raiſes himſelf above human things!

SENECA.

Religion, indeed, is the beſt employment of old age, or the ſeaſon of retirement; but a taſte for letters contributes greatly to increaſe the pleaſures of religion.

* Αἰὶ γηράσκω πολλὰ διδασκόμενος. *I grow old learning ſomething continually, ſaid Solon.*

Sit bona LIBRORUM et proviſæ frugis in annum copia. HOR. lib. i. ep. 18.

Let there be a good ſtore of books laid up as part of the proviſions for the enjoyment of the year.

News-papers ſeem to conſtitute the only reading of a great part of the nation. I fear, notwithſtanding their merit, utility, and power of pleaſing, they are, upon the whole, injurious to taſte and learning. They engroſs or diſtract that attention which would otherwiſe be paid to ſound literature.

ployment, and will better enable them to ſupport the character of gentlemen, than the opulence which gives them the name.

But, at the ſame time, their value in a FREE COUNTRY, IS TRULY GREAT, as they form one of the beſt ſecurities of freedom.

The ſubject of this Section calls to mind a character of Theophraſtus.

Theophraſtus delineates an *Opſimathes*, or late learner, and renders him truly ridiculous; but it muſt be remarked, that the qualifications which his *opſimathes* purſues are comparatively trifling, and puerile.

Rideat et pulſet laſciva decentiùs ætas. His *opſimathes* is ſixty years old; at that age it is a folly to begin to learn to ſing, fence and ride, and more particularly fooliſh to be oſtentatious of ſuch accompliſhments even before they are maſtered; but it is not too late to begin to improve the mind at that or any age, if it has not been done before, becauſe the improvement of the heart accompanies the improvement of the mind—et nunquam *ſera* eſt ad bonos mores via.

SECTION XXVII.

ON THE LITERARY EDUCATION OF WOMEN.

Κόσμος ἐστιν, ὡς ἔλεγε Κράτης, τὸ κοσμοῦν. Κοσμεῖ δὲ τὸ κοσμιώτερον γυναῖκα ποιοῦν. Ποιεῖ δὲ τοιαύτην οὔτε χρυσὸς, οὔτε σμάραγδος, οὔτε πόρφυρος· ἀλλ' ὅσα σεμνότητος, εὐλαξίας, αἰδοῦς ἔμφασιν παρέχεται. *Ornament, as Crates ſaid, is that quality which poſſeſſes the power of adding grace. But that quality poſſeſſes the power of adding grace, which renders a woman more graceful. Now it is neither gold, nor the emerald, nor the purple dye, which does this; but it is that, whatever it is, which exhibits indications of virgin dignity and delicacy, of a well-regulated mind, and of modeſty.*

PLUTARCH.

THERE are many prejudices entertained againſt the character of a learned lady; and perhaps, if all ladies were profoundly learned, ſome inconveniencies might ariſe from it; but I muſt own it does not appear to me, that a woman will be rendered leſs acceptable in the world, or worſe qualified to perform any part of her duty in it, by having employed the time from ſix to ſixteen, in the cultivation of her mind. Time enough will remain after a few hours every day ſpent in reading, for the improvement of the perſon, and the acquiſition of the uſual accompliſhments. With reſpect to theſe accompliſhments, I will not preſume to direct the method of purſuing them. I will not ſo far intrude on a province, which by no means belongs to me. The ladies themſelves, and their inſtructors, want no directions in matters of external ornament, the end of which

is to pleaſe on intuition. However arrogant th men have been in their claims of ſuperiority they have uſually allowed the ladies the poſſeſſion of a delicate taſte in the improvement and perception of all kinds of beauty *.

The literary education of women ought indiſputably to be varied according to their fortunes and their expectations. Much refinement, and a taſte for books, will injure her, whoſe time, from prudential motives, muſt be entirely engroſſed by œconomy. Few women are indeed exempted from all attention to domeſtic care. But yet the unmarried, and thoſe who enjoy opulence, find many intervals which they often devote to ſome ſpecies of reading. And there is no doubt, but that the reading would be ſelected with more judgment, and would afford more pleaſure and advantage, if the taſte were formed by early culture.

I will then venture to recommend, that ladies of this deſcription ſhould have a claſſical education. But let not the reader be alarmed. I mean not to adviſe, that they ſhould be initiated, without exception, in Greek and Latin; but that they ſhould be well and early acquainted with the French and the Engliſh claſſics.

As ſoon as they can read with fluency, let them begin to learn Lowth's Grammar, and to read at the ſame time ſome very eaſy and elegant author, with a view to exemplify the rules. They ſhould learn a part in grammar every morning, and then proceed to read a leſſon, juſt

* It is to the men alone that what the Greeks call ἀφιλοκαλία, *a want of ſenſibility for beauty*, can be imputed.

in the manner obſerved in claſſical ſchools in learning Latin. After a year ſpent in this method, if the ſucceſs is adequate to the time, they ſhould advance to French, and ſtudy that language exactly in the ſame mode. In the French grammar, it will not be neceſſary to go through thoſe particulars which are common to the grammars of all languages, and which have been learned in ſtudying Engliſh.

Several years ſhould be ſpent in this elementary proceſs; and when the ſcholar is perfectly acquainted with orthography and grammar, ſhe may then proceed to the cultivation of taſte. Milton, Addiſon, and Pope, muſt be the ſtanding models in Engliſh; Boileau, Fenelon, Fontenelle *, and Vertot, in French; and I wiſh theſe to be attended to ſolely for a conſiderable time. Many inconveniencies ariſe from engaging young minds in the peruſal of too many books. After theſe authors have been read over with attention, and with a critical obſervation of their beauties, the ſcholar may be permitted to ſelect any of the approved writers of France and England, for her own improvement. She will be able to ſelect with ſome judgment, and will have laid a foundation which will bear a good ſuperſtructure. Her mind, if ſhe has been ſucceſsful in this courſe, will have imbibed an elegance which will naturally diffuſe itſelf over her converſation, addreſs, and behaviour †. It is

* Though Fontenelle is accuſed by the critics of deviating a little from the claſſical ſtandard, he is yet a very pleaſing writer.

† Cornelia was the daughter of Scipio Naſica, and the wife of Pompey the Great. Plutarch ſpeaks

is well known, that internal beauty contributes much to perfect external grace. I believe it will alſo be favourable to virtue *, and will operate greatly in reſtraining from any conduct groſsly indelicate, and obviouſly improper. Much of the profligacy of female manners has proceeded from a levity occaſioned by the want of a proper education. She who has no taſte for well-written books, will often be at a loſs how to ſpend her time †; and the conſequences of ſuch a ſtate are too frequent not to be known, and too fatal not to be avoided.

Whenever a young lady in opulent circumſtances appears to poſſeſs a genius, and an inclination for learned purſuits, I will venture to

ſpeaks of her thus in his life of Pompey.—— Ἐνῆν δὲ τῇ κόρῃ ΠΟΛΛΑ ΦΙΛΤΡΑ δίχα τῆς ἀφ' ὥρας· καὶ γὰρ περὶ γράμματα καλῶς ἠσκήλο, καὶ περὶ λύραν, καὶ γεωμετρίαν, καὶ λόγων φιλοσόφων ἐδίδου χρησίμως ἀκούειν. καὶ πρόσῆν τούτοις ἦθος ἀκδιὰς καὶ περιεργίας καθαρόν. *There were in this lady many charms beſides her beauty. For ſhe was finely accompliſhed in literature, in muſic, and in geometry, and ſhe uſed to attend to* PHILOSOPHICAL DISCOURSES *with great advantage. She had alſo manners perfectly pure of all auſterity and impertinence.* PLUTARCH.

* Care muſt be taken in the choice of books, for, it muſt be acknowledged, that without the care, the learning of a lady may expoſe her to great corruption.

† How happy is it TO KNOW HOW to live with oneſelf, to leave oneſelf with regret, to find oneſelf again with pleaſure! The world then is leſs neceſſary to one.

MARCHIONESS de LAMBERT.

ſay,

ſay, ſhe ought, if her ſituation and connections permit, to be early inſtructed in the elements of Latin and Greek. Her mind is certainly as capable of improvement, as that of the other ſex *. The inſtances which might be brought to prove this, are all too well known to admit of citation †. And the method to be purſued muſt

* But many ſtill will ſay with an old Writer "Let them learne plaine workes of all kinde. Inſtead of ſonges and muſicke, let them learne cookerie and laundrie. And, inſtead of reading Sir Philip Sydney's Arcadia, let them reade the groundes of good huſwifery." Powel's Tom of all Trades, quoted by Mr. T. Warton.

And, indeed, ſo much of the comfort of our lives depends upon the clever management of the miſtreſs of a family, that no woman, in the middle ranks at leaſt, ſhould think herſelf excuſed, by her attention to books, from acquiring that humbler kind of ſkill which appears ſo amiable and uſeful at OUR TABLES, at OUR FIRE-SIDES, and in the regulation of every part of that ſeat of ſolid happineſs, OUR HOME.

† Weak, wicked and vain men have always taken a great deal of pains to LOWER THE FEMALE SEX, and to repreſent them as incapable of real virtue and ſolid excellence. It is eaſy to ſee their ſcope. Even ſome authors of great name among the profligate, have endeavoured to confirm the degradation of female dignity. The attempt, when ſucceſsful, often becomes to both ſexes the cauſe of poverty, diſeaſe, ſhame, remorſe, ſuicide, and of every evil with which God Almighty has thought proper to viſit voluntary, preſumptuous, and continued tranſgreſſion of thoſe laws

muſt be exactly the ſame as that which is uſed in the private tuition of boys, when it is judiciouſly conducted.

And here I cannot refrain from adding, that though I diſapprove, for the moſt part, of private tuition for boys, yet I very ſeriouſly recommend it for girls, with little exception. All ſenſible people agree in thinking, that large ſeminaries of young ladies, though managed with all the vigilance and caution which human abilities can exert, are in danger of great corruption. It has been aſked, why I approve of public education for boys and not for girls, and whether the danger to boys in large ſeminaries is not as great as to girls? I muſt anſwer, in general, that the corruption of girls, is more fatal in its conſequences to ſociety than that of boys; and that, as girls are deſtined to private and domeſtic life, and boys to public life, their education ſhould be reſpectively correſpondent to their deſtination. Vanity and vice will be introduced by ſome among a large number, and the contagion ſoon ſpreads with irreſiſtible vio-

laws which were firſt written on the heart, and then in the ſcriptures; THE LAWS OF MORAL AND RELATIVE DUTY.

The WOMEN indeed may become THE BEST REFORMERS. The dignity of female virtue, conſiſtently ſupported, is better calculated than any moral leſſon, to ſtrike confuſion and awe into the breaſt of the EMPTY AND ARTFUL VILLAIN. But the vices of one part of their ſex, AND THE VARIOUS HINDRANCES TO MARRIAGE, have often driven the virtuous to ſubmiſſions which may in time verify the aſſertions of their ſatiriſts.

lence.

lence. Who can be ſo proper an inſtructor and guardian, as a tender and a ſenſible mother? Where can virgin innocence and delicacy be better protected, than under a parent's roof, and in a father's and a brother's boſom? Certainly no where; if the parents are ſenſible and virtuous, and the houſe free from improper or dangerous connections. But where the parents are much engaged in pleaſure, or in buſineſs; where they are ignorant or vicious; where a family is expoſed to the viſits or conſtant company of libertine young perſons; there it is certainly expedient to place a daughter under the care of ſome of thoſe judicious matrons, who preſide over the ſchools in or near the metropolis. But I believe it often happens, that young ladies are ſent from their parents' eye to theſe ſeminaries, principally with a view to form connections, or to acquire external graces. I leave it to the heart of a feeling father to determine, whether it is not cruel * to endanger the

* It muſt be remembered, that only thoſe parents can incur this cenſure, who keep their daughters at ſchool after a CERTAIN AGE.

Αι γυναῖκες, ἰυθὺς ἀπὸ τεσσαρισκαίδεκα ἐτῶν, ὑπο τῶν ἀνδρῶν κυρίαι καλοῦνται. τεινγαροῦν ὁρῶσαι, ὅτι ἄλλο μὲν ὐυδὲν, ἀνδρασὶ πρεσίσι, μόνον δὲ συγκοιμᾶσθαι τοῖς ἀνδράσιν, ἄρχουσι καλλωπίζισθαι κ) ἐν τούτῳ πασας ἔχειν τὰς ἐλπίδας. πρεσίχειν ὖν ἄξιον ἵνα αἴσθωνται διότι ἐπ' ὐυδενὶ ἄλλω τιμῶνται. ἡ τῳ κόσμιαι φαίνεσθαι, κ) ἀιδήμονες ἐν σωφροσύνη.—*Women from fourteen years old are flattered with the title of miſtreſſes by the men. Therefore perceiving that they are regarded only as qualified to pleaſe the men, they begin to adorn themſelves; and*

the morals of his offspring from motives of intereſt or vanity *.

and in that to pleaſe all their hopes. It is worth while, therefore, to fix our attention on making them ſenſible, that they are eſteemed for nothing elſe, but the appearance of a decent, and modeſt, and diſcreet behaviour. EPICTETUS.

* One of the ſtrongeſt arguments in favour of the literary education of women, is, that it enables them to ſuperintend the domeſtic education of their children in the earlier periods, of their daughters completely. We are told, in the very elegant dialogue on the cauſes of the decline of eloquence, that it was the glory of the antient Roman matrons to devote themſelves to œconomy, and the care of their children's education.——Jamprimùm filius ex caſtâ parente natus, non in *cellâ emptæ nutricis* educabatur, ſed in gremio ac ſinu matris, cujus præcipua laus erat, tueri domum et inſervire liberis. . . . Sic Corneliam, Gracchorum, ſic Aureliam, Julii Cæſaris, ſic Attiam, Auguſti matrem, præfuiſſe educationibus liberorum accepimus.—*As ſoon as a ſon was born of a chaſte parent, he was not brought up in the cottage of ſome hireling nurſe, but in the lap and the boſom of his mother, whoſe principal merit it was to take care of the houſe, and to devote herſelf to the ſervice of the children. . . Thus are we told, Cornelia, the mother of the Gracchi, thus Aurelia, of Julius Cæſar, thus Attia, of Auguſtus, preſided over the education of their children*

" But when the Romans had loſt the virtues, together with the liberties of the antient republic, theſe generous cares, with every other rational and laudable attention, gave way to the faſhionable diſſipations of thoſe degenerate days.

" The little child was now conſigned to the care of ſome paltry Greek female, in conjunction with

with two or three other ignorant and vitious domeſtics, equally unqualified and indiſpoſed for the important office of tuition. From the idle tales, and groſs manners of this low and illiberal tribe, the ſoft and ductile mind was ſuffered to receive its earlieſt and deepeſt impreſſions. The parents themſelves, indeed, far from training their young families in the principles of virtue and knowledge, were the firſt to lead them, by their own encouragement and example, into the moſt luxurious indulgencies and moſt unprincipled licentiouſneſs of manners. A paſſion for horſe-races, theatrical entertainments, and gladiatorial ſhews, the favourite occupations of that frivolous age, was ſown even in their very womb: and when once the ſeeds of theſe contemptible and unmanly pleaſures have early taken root in the heart, they neceſſarily over-run and deſtroy every affection of nobler growth. The author from whom the general purport of this melancholy repreſentation is taken, was a living and lamenting witneſs of the manners he deſcribes: and he complains, that all converſation was ſo univerſally infected with topicks of this unworthy nature, that they were the conſtant ſubjects of diſcourſe, not only amongſt *the youth in their ſeminaries, but even of their* TUTORS THEMSELVES. For it was not, he remarks, by *ſtricter morals, or ſuperior genius*, that this order of men gained diſciples; it was by the *meaneſt compliances with their pupils, and the moſt ſervile adulation of their patrons.*

" Whether this picture of degenerate Rome bears a ſtriking reſemblance, in all its features, to thoſe of more modern days, is left to the reader's conſideration: and his own reflection cannot fail of reminding him, that by this total depravation, of morals, and conſequent neglect of education, the fair fabric of civil liberty, which had been raiſed

raiſed by the manly principles of their brave anceſtors, was gradually undermined till it fell into total ruin. Thus the once virtuous Romans, ſinking i to a race of abandoned voluptuaries, became the worthy ſlaves of the moſt execrable ſucceſſion of tyrants that ever diſgraced human nature! Pighii an. iii. Cic. Brut. 53. de ſenect. 9. de orator. i. 45." Mr. W. MELMOTH.

And with reſpect to its not being the cuſtom to teach ladies Latin, we may ſay in the words of the learned matron in Eraſmus, Quid mihi citas vulgum, peſſimum rei gerendæ auctorem? Quid mihi conſuetudinem, omnium malarum rerum magiſtram? Optimis aſſueſcendum: ita fiet ſolitum, quod erat inſolitum; et ſuave fiet, quod erat i ſuave; fiet decorum, quod videbatur indecorum. *Why do you tell me of the generality of people, the very worſt pattern of conduct? Why do you talk to me of cuſtom, the teacher of all that is bad? Let us accuſtom ourſelves to that which we know is beſt: So that will become uſual which was unuſual, and that will become agreeable which was diſagreeable, and that faſhionable which appeared unfaſhionable.*

He of whom antiquity boaſts itſelf as of the wiſeſt of mortals, was inſtructed in many elegant and profound ſubjects of learning by a lady.

Ασπασία μὲν τοι ἡ σοφὴ του Σωκράτους διδάσκαλος τῶν ῥητορικῶν λόγων. . . *Aſpaſia the learned lady, was the preceptreſs of Socrates in rhetoric.* ATHENÆUS.

Πλάτων τον Σωκράτην παρ' αὐτῆς φησι μαθεῖν τὰ πολιτικά. *Plato ſays, that Socrates learned politics of her.* HARPOCRATION.

See ſome excellent remarks on the ſubject of giving daughters a learned education, in Eraſ. Epiſt. to Budæus, cited in Jortin's Eraſ. vol. ii. p. 366.

Some

Some ladies may be of opinion, that I aſſign them a taſk rather too humble, when I urge the propriety of their educating their little boys and girls in the firſt period. I can only ſay, that I am juſtified in my advice by the example of the greateſt writers, and THE BEST WOMEN of antiquity. And I will only aſk, whether the important buſineſs of DRESSING and going to public places, will be ſo ſatisfactory a few years hence, as the conſciouſneſs of having ſown the ſeeds of virtue, taſte, and learning, in the infant boſoms of their own offspring.

An ambaſſador of Perſia aſked the wife of Leonidas, why they honoured women ſo much in Lacedæmon? It is becauſe, ſaid ſhe, they alone know how to make men. A Greek lady ſhewed her jewels to Phocion's mother, and aſked to ſee hers. *She ſhewed her her children, and ſaid to her, theſe are my dreſs and ornaments; I hope one day they will be all my glory.*

MARCHIONESS DE LAMBERT.

Before I cloſe the ſubject of female learning, I will take the liberty of adding a caution againſt pedantry, and againſt an AUTHORITATIVE AIR OF CRITICISM AND DICTATION, which ſome minds, furniſhed with a LITTLE LEARNING, are apt to diſplay. In ſuch there uſually appears great ill-nature, and no ingenuity. The huſband, if a lady with ſuch diſagreeable qualities has the good fortune to find one, uſually ſuffers ſeverely, which induced Juvenal to write thus:

Non habeat matrona ———
Dicendi genus, aut curvum ſermone rotato
Torqueat Enthymema, nec hiſtorias ſciat omnes:
Sed quædam ex libris et non intelligat. Odi
Hanc ego, quæ repetit, volvitque Palæmonis artem,

Servatâ

Servatâ ſemper lege, et ratione loquendi;
Ignotoſque mihi tenet antiquaria verſus:
Nec curanda viris Opicæ caſtigat amicæ
Verba. SOLÆCISMUM LICEAT FECISSE MARITO. . . .
Cedunt grammatici, vincuntur rhetores, omnis
Turba tacet: nec cauſidicus, nec præco loquatur,
ALTERA NEC MULIER, &c. JUV.

SECTION XXVIII.

ON THE FEAR OF APPEARING PEDANTIC.

Φιλοσοφίας ἐπιθυμεῖς; παρασκευάζου ἀὐλῶθεν, ὡς καταγελασθησόμενος, ὡς καλαμωκησομένων σου πολλῶν, ὡς ἐρούντων, ὅτι, ἄφνω φιλόσοφος ἡμῖν ἐπαισιηλυλε, κ) πόθεν ἡμῖν ἀὐτη ἡ ὀφρύς; ΣΥ ΔΕ ΟΦΡΥΝ ΜΕΝ ΜΗ ΣΧΗΣ· τῶν δε βελτίστων σοι φαινομένων ὕυλως ἔχου, ὡς ὑπὸ του Θεοῦ τεταγμένος εἰς ταὐτην την τάξιν· ΜΕΜΝΗΣΟ ΔΕ, ΟΤΙ ΕΑΝ ΜΕΝ ΕΜΜΕΙΝΗΣ ΤΟΙΣ ΑΥΤΟΙΣ, ΟΙ ΚΑΤΑΓΕΛΩΝΤΕΣ ΣΟΥ ΠΡΟΤΕΡΟΝ, ΟΥΤΟΙ ΣΕ ΥΣΤΕΡΟΝ ΘΑΥΜΑΣΟΥΣΙΝ. ΕΑΝ ΔΕ ΗΤΤΗΘΗΣ ΑΥΤΩΝ, ΔΙΠΛΟΥΝ ΠΡΟΣΛΗΨΗ ΚΑΤΑΓΕΛΩΤΑ.

EPICTETUS.

If you have an earneſt deſire of attaining to philoſophy, prepare yourſelf from the very firſt to be laughed at, to be SNEERED *by many, to hear them ſay,* " *He is returned to us a philoſopher all at once;* " *and, Whence this ſupercilious look?*" *Now for your part,* DO NOT HAVE A SUPERCILIOUS LOOK INDEED; *but keep ſteadily to thoſe things which appear beſt to you, as one appointed by God to this ſtation.* FOR REMEMBER, THAT IF YOU ADHERE TO THE SAME POINT, THOSE VERY PERSONS WHO AT FIRST RIDICULED, WILL AFTERWARDS ADMIRE YOU. BUT IF YOU ARE CONQUERED BY THEM, YOU WILL INCUR A DOUBLE RIDICULE.

Mrs. CARTER's Tranſ.

Αμαθία μεν θρασος, λογισμὸς δὲ ὄκνον φέρει. *Ignorance indeed occaſions audacity; but a power and habit of juſt reaſoning, heſitation.*

THUCYDIDES.

Recta

Recta ingenia debilitat verecundia, perverſa confirmat audacia. *Modeſty debilitates a good genius and diſpoſition; audacity gives aſſurance to the perverſe.* PLINIUS.

IN this age, true pedantry is not very common. Men of learning have extended the objects of their purſuit. They uſually ſtudy to accommodate themſelves to the external manners, if not to the ſentiments, of thoſe with whom they daily converſe. They willingly throw off the ſolemnity of wiſdom, and aſſume that airy gaiety, which has formerly diſtinguiſhed the profeſſed men of the world. They find it an advantageous exchange, to reſign ſomething of the diſtant veneration which they might juſtly claim, for the pleaſures of an eaſy and familiar intercourſe.

The ridicule which has been thrown on the character of the pedant, has contributed to effect this revolution. The ridicule was often juſt; but dunces have availed themſelves of it unjuſtly. They have injured by deriſion the modeſt ſtudent, who, while his mind is engaged in ſtudy, can ſcarcely avoid expreſſing, in converſation, ſome of thoſe ideas with which he is animated. A feeling and ingenuous mind is often hurt by the deriſion of thoſe whom it ought to deſpiſe; and the name of pedant, given by a blockhead to his ſuperior, has greatly injured the cauſe of true learning *.

None

* "The laſt maim given to learning has been by the ſcorn of pedantry." Sir W. TEMPLE.

It

None, indeed, but very weak perſons, can fall into very ridiculous pedantry. Converſation *, on ſubjects of literature in liberal and well-educated company, is by no means pedantry †. Learning and books conſtitute a very pleaſing, as well as rational topic of converſation ‡. It is agreeable, and is expected that a ſcholar

It is ſaid, that the faſhion of throwing ridicule on learning, by giving it the name of Pedantry, owed its origin to the Jeſuits in France, who ſeeing gentlemen begin to acquire that learning of which they had ſo greatly availed themſelves, were afraid they ſhould loſe ſomething of the influence which their ſuperiority in learning gave them, and therefore exerted their well-known arts in fixing on every learned gentleman the name of Pedant.

* See ſome good remarks on faſhionable converſation, and on ſeveral other ſubjects of the higheſt importance to perſons juſt entering into life, in Mrs. Chapone's Miſcellanies. I will alſo recommend the Letters on the Improvement of the Mind, by the ſame ingenious Lady, to boys as well as to girls; for the latter of whom they were indeed chiefly deſigned.

† Indeed I cannot help thinking, that one of the moſt valuable effects of polite learning, or a knowledge of morals, hiſtory, eloquence, and poetry, is, that it furniſhes inexhauſtible matter for ELEGANT CONVERSATION. They who cannot partake in ſuch converſation are glad to exclude it, by giving it the name of pedantry; and they too often ſucceed.

‡ Nothing more improving. Nothing more truly delightful. They are the luxury of the ſoul, and its beſt employment, next to acts of benevolence and piety.

O ſhould

ſhould ſometimes talk on ſcholar-like ſubjects; nor is he in the leaſt more culpable or ridiculous than the military man, the merchant, the ingenious artiſt, who naturally love to expatiate on thoſe things which claim their daily attention.

Yet the fear of the imputation of pedantry, has prevented many a young man, not only from diſplaying, but acquiring knowledge. As I wiſh to remove every obſtacle which can impede the improvement of the ingenuous ſtudent, I cannot help exhorting him to aſſume a ſufficient degree of courage *, to deſpiſe the ridicule of thoſe whoſe praiſe would be ſatire †. Such is that of thoſe unfortunate perſons who have little taſte for any gratification but the groſſer pleaſures of the ſenſes, and who have malignity enough to wiſh to reduce all others to their own level ‡.

* Sapere AUDE. *Dare to be wiſe.* HOR.
Quæſitam meritis ſume ſuperbiam. *Aſſume that confidence which your merit juſtifies.*

† "And whether there be any ſuch or no, I cannot well tell: yet I heare ſaye, ſome young gentlemen of ours, count it their ſhame to bee counted learned; and perchance they count it their ſhame to bee counted honeſt alſo. For I heare ſaye, they medle as litle with the one, as with the other." ASCHAM.

‡ I hope the Author of the Eſtimate of the Manners, &c. of the Times, was under the malignant influence of ſpleen, when he told the world, that among the great, "all knowledge and learning, except in gaming, wagers, good-eating, borough-jobbing, and intrigue, is ridiculed under the name and maſque of PEDANTRY."

He

He who profeſſes learning, muſt be conſcious of it, and it is blameable puſillanimity, not to aſſume a proper degree of modeſt confidence. It is to give the illiterate and the vain an advantage which they cannot deſerve. Boldneſs is ſeldom among their defects; and where a proper ſpirit is wanting to oppoſe them, they will ſeldom heſitate to trample on genius, and put modeſt merit out of countenance *. I do not recommend an unſeaſonable diſplay of learning. No; I preſuppoſe that the poſſeſſor of it is not deficient † in good ſenſe, and with that he will ſeldom be guilty of a real indecorum. I am not ſingular in thinking, that men of great merit oftener injure themſelves and others by too little, than by too much confidence.

With reſpect to external behaviour, a ſubject on which ſo much has been lately ſaid, I will adviſe the ſtudent, who values the approbation of his own heart, to let SINCERITY be the principle of his converſation. Notwithſtanding what has been ſaid on the ART of pleaſing, a behaviour void of art or ſincerity, in word and deed, will ultimately beſt pleaſe the poſſeſſor of

* Gl'huomini SCACCIATI poſſedono la metà del mondo. *Bold and ſhameleſs men poſſeſs half the world.* Adag. Italicum.

† Ὡς οὐδὲν ἡ μάθησις ἦν μὴ νοῦς παρῇ.
MENANDER.
Since learning is nothing without a NOYΣ, *or prudence.*

Sapere eſt principium et fons. *Good ſenſe is the ſource and principle of all.* HOR.

it *, and thoſe with whom he converſes throughout life. Let the ſtudent frequent good company, with good nature, good ſenſe, and a proper degree of ſpirit and vivacity to retort the malignant ſhafts of the ignorant, the forward, the vain, and the envious, and he will ſoon make a figure in it truly reſpectable. Let him know his own value, and modeſtly aſſume his natural rank †, and he will become both agreeable and eſtimable, though he ſhould never practiſe either ſimulation or diſſimulation ‡. Deceit of any kind argues a little, mean, and cowardly heart. It will, one time or other be certainly detected, and when detected it muſt be deſpiſed §. But the liberal ſtudent, according to an idea I have

* Te tibi reddit amicum. *It cauſes you to be on good terms with yourſelf.* HOR.

† Invitta coppia è confidenza et arte. *Real ſkill and proper aſſurance united are invincible.* Adag. Ital.

‡ Injuria autem nulla capitalior eſt quàm eorum, qui, cum maximè fallunt, dant operam ut viri boni videantur. *There is not a greater piece of injuſtice than that of thoſe, who, at the very time they are moſt engaged in* PRACTISING DECEIT, *do all they can to appear* MIGHTY GOOD SORT OF MEN. CIC.

§ Dare to be what you are, is a good maxim; but it will only be put in practice by thoſe who are what they ought to be. Every one, however, may reſt aſſured, that they are generally known for what they are, and that falſehood, like Cain, has a mark ſet upon it by Heaven. Mrs. CHAPONE. See the whole Eſſay on Affectation and Simplicity, in her Miſcellanies.

formed

formed of him, ſhould, in his intercourſe with company, think, ſpeak, and act nothing * which is not laudable; nothing which will not bear the broadeſt daylight, and acquire a luſtre from being rendered conſpicuous. Leave it to the ſordid attendants on the great †, and to thoſe who ſee no other good but intereſt, to ſacrifice, in the ſhort period of life, ſome of the moſt valuable purpoſes ‡ of living, the free uſe of reaſon, and the aſſertion of the dignity and liberty of a man.

Before I diſmiſs this ſubject, I will again caution the ſtudent againſt talking on learned ſubjects unſeaſonably, and incurring the appel-

* Nihil non laudandum. *Nothing but what will admit of praiſe.* PATERC.

† VILES ANIMÆ et effrontes, Lucelli causâ, ut muſcæ ad mulctra, ad nobilium et heroum menſas advolant in ſpem ſacerdotii. *Vile and impudent ſpirits, who, for the ſake of a little gain, hover, like flies at a milk-pail, round the tables of the great, in hopes of getting a living.* LUTHER.

With reſpect to patronage in the preſent times, we may ſay: Præſtat dentiſcalpia radere, quam literariis monumentis magnatum favorem emendicare. *You will get more from the great as a* DENTIST *(or maker of toothpicks), than as a writer.* SATYR. MENIP.

Patronage kept writers in a ſtate of *ſervility*. I think no man of ſpirit, who is exempt from real want, need repine at the want of it. He enjoys liberty, and is not obliged to *flatter*. Lucro apponat.

‡ Propter vitam, vivendi perdere cauſas. *For the ſake of life, to give up the purpoſes of living.* JUV.

lation of a literary prater. And though I have adviſed him to exerciſe himſelf in compoſition, yet I will alſo caution him againſt the itch of ſcribbling, or the love of writing without the pain of thinking. Let him never take the pen in hand, nor place the paper before him, till he has beſtowed much time and deep thought on the ſubject. To the want of this previous attention we owe the numerous productions which diſgrace letters, and die almoſt as ſoon as they are brought forth *; which, like the weeds in a garden, ſpring up luxuriantly without cultivation, which are uſeleſs or noiſome, and which only ſerve to impede the growth of ſalutary plants and pleaſant flowers.

Pretenders † ariſe in every department, and diſgrace it. Let the liberal and ſolid ſcholar attend to the circumſtances of time and place ‡, in

* There is no end of making books, ſaith the Wiſe Man. Eccl. xii. 20.

" No end," ſaith the great Lord Coke, remarking on this paſſage; but it muſt be underſtood of thoſe books which are written TO NO END. Qui nec metam ſibi nec finem proponunt.

† ΜΑΤΑΙΟΤΕΧΝΟΙ. They are often ſucceſsful in the world; for they aſſume appearances, and deceive the ſuperficial patron who is ſurrounded with adulators, and ſeldom able to diſcover the naked truth reſpecting characters.

‡ —— Ubi, quomodò, quandò. *Where, how, when.*

" Learning and ſcience, or rather learned and ſcientific terms, when introduced out of ſeaſon, become what we call pedantry. The ſubject may have

in the modeſt diſplay of his attainments. It is unmanly timidity to conceal them on proper occaſions; it is ridiculous arrogance to obtrude upon unwilling and injudicious obſervers *.

Modeſty

have merit, the terms be preciſe, and yet, notwithſtanding, the ſpeaker be a pedant, if he talk without regard either to place or time."

The following ſtory may perhaps illuſtrate this aſſertion. "A learned doctor of Paris was once purchaſing a pair of ſtockings, but unfortunately could find none that were either ſtrong enough, or thick enough. Give me, ſays he to the hoſier, ſtockings of matter CONTINUOUS, not of matter *diſcrete*." Cited from the Menagiana by Mr. Harris.

* He will do right to remember the advice of the ſtoic philoſopher.

Μηδὲν βουλου δοκεῖν ἐπίσασθαι. κἂν δόξῃς τισὶν εἶναι τις. ἀπίσει σεαυτῳ. *Be not deſirous of ſhowing off with your knowledge; and if you ſeem to any to be ſomebody, ſtill diſtruſt yourſelf.*

I will take this opportunity of inſerting from this philoſopher, ſome conſolatory paſſages for the neglect which ſcholars and the lovers of wiſdom often find.

Προετιμήθη σου τὶς ἐν ἐσιάσει, ἢ ἐν προσαγορεύσει, ἢ ἐν τῳ παραληφθῆναι, εἰς συμβουλίαν; εἰ μεν ἀγαθὰ ταῦτά ἐσι, χαίρειν σε δεῖ, ὅτι ἔτυχεν αὐτῶν ἐκεῖνος. εἰ δὲ κακὰ, μὴ ἄχθου, ὅτι σὺ αὐτῶν οὐκ ἔτυχες. μίμησο δὲ ὅτι οὐ δύνασαι μὴ ταῦτα ποιῶν πρὸς τὸ τυγχάνειν τῶν ὀυκ ἐφ' ἡμῖν, ἐκείνων τῶν ἴσων ἀξιοῦσθαι.

Πῶς γὰρ ἴσον ἔχειν δύναται, ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῳ φοιτῶντι; ὁ μη παραπίμπων τῳ παραπίμποντι; ὁ μὴ ἐπαινῶν τῳ ἐπαινοῦντι; ἄδικος οὖν ἔση κ) ἄπληςος, εἰ μὴ προϊέμενος ταῦτα, ἀνθ' ὧν ἐκεῖνα πιπράσκεται, προῖκα αὐτὰ βουλήσῃ λαμβάνειν, ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ.

Modeſty is the characteriſtic of real merit, and firmneſs of conſcious dignity. The man of ſenſe

ὀβολοῦ, ἂν οὕτω τύχῃ· ἂν οὖν τις προϊέμενος τὸν ὀβολὸν, λάβῃ θρίδακας, σὺ δὲ μὴ προϊέμενος μὴ λάβῃς, μὴ οἴου ἔλαττον ἔχειν τοῦ λαβόντος. ὡς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολὸν, ὃν οὐκ ἔδωκας. τὸν αὐτὸν δὲ τρόπον καὶ ταῦθ' ὁ προσεκλήθης ἐφ' ἑστιάσιν τινος; οὐ γὰρ ἔδωκας τῷ καλοῦντι πόσου πωλεῖ τὸ δεῖπνον· ΕΠΑΙΝΟΥ δ' αὐτὸ πωλεῖ, ΘΕΡΑΠΕΙΑΣ πωλεῖ. δὸς οὖν τὸ διαφέρον, εἰ σοι λυσιτελεῖ τὸ πωλούμενον. εἰ δὲ κἀκεῖνα θέλεις μὴ προϊέσθαι, καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ, καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δείπνου; ἔχεις μὲν οὖν· τὸ μὴ ἐπαινέσαι τοῦτον, ὃν οὐκ ἤθελες, τὸ μὴ ἀνέχεσθαι αὐτοῦ ἐπὶ τῆς εἰσόδου. *Is any one preferred before you at an entertainment, or in a compliment, or in being admitted to a conſultation? If theſe things are good, you ought to rejoice that he hath got them: And, if they are evil, do not be grieved that you have not got them And remember, that you cannot, without uſing the ſame means which others do, to acquire things not in our power, expect to be thought worthy of an equal ſhare of them. For how can he who doth not frequent the door of any great man, doth not attend him, doth not praiſe him, have an equal ſhare with him who doth? You are unjuſt then and unſatiable, if you are unwilling to pay the price for which theſe things are ſold, and would have them for nothing. For how much are lettuces ſold? A halfpenny, for inſtance. If another then, paying a halfpenny, takes the lettuces, and you, not paying it, go without them, do not imagine that he hath gained any advantage over you. For as he hath the lettuces, ſo you have the halfpenny which you did not give. So, in the preſent caſe, you have not been invited to ſuch a perſon's entertainment; becauſe you have not paid him the price for which a ſupper is ſold. It is ſold for praiſe: it is ſold for attendance.*

ſenſe will be diffident, but at the ſame time will have ſpirit enough to repel the inſolent attacks of ignorance and envy.

attendance. Give him then the value, if it be for your advantage. But if you would, at the ſame time, not pay the one, and yet receive the other, you are unſatiable and a blockhead. Have you nothing then inſtead of the ſupper? Yes, indeed you have; the not praiſing him whom you do not like to praiſe; the not bearing with his behaviour at coming in, or (according to Simplicius) the attendance in his anti-chamber. Mrs. CARTER's Tranſlation.

True learning (I may add), true taſte, and true genius, can ſcarcely conſiſt with abject ſervility. Yet perſons with the characters of theſe qualities have often been diſgracefully ſubmiſſive to rank and opulence. Let the liberal ſcholar aſſert his independence of ſpirit. The pleaſure of it will repay him. Leave thoſe to be rewarded by fortune, who court her favour. They become voluntary ſlaves, and dearly earn the wages of their ſervitude. The man of a good heart, and enlightened mind, and an independent ſpirit, may be

Καὶ πένης Ἰρὸς, καὶ ΦΙΛΟΣ ΑΘΑΝΑΤΟΙΣ. EPICT.

As Iris poor, and yet the friend of Gods.

——— Eſto

Liberque et ſapiens ———
Be free and wiſe. PERSIUS.

Jove fix'd it certain, that whatever day
Makes man a ſlave, takes half his worth away.
POPE's Odyſſey.

The pride, inſolence, ignorance, and folly of many among thoſe who inherit titles, and who are falſely called THE GREAT, are ſuch as no man of

learning, ſenſe, and ſpirit, can or ought to endure. Yet if he wiſhes to be admitted to their tables, and hopes to be rewarded with the preferments which they have to beſtow, he muſt not venture to CONTRADICT THEM, or indeed to expreſs his own ſentiments with that freedom which, AS A MAN, AND AS A WELL-EDUCATED MAN, he ought to claim. Is a mean, ſervile, avaricious, and laſcivious lordling, equal to an honeſt, virtuous, generous, and learned commoner? No, ſurely; the lordling is ſo far beneath him, whatever be his title or eſtate, as not to deſerve his notice, on any other account than the common motives of pity or philanthropy.

The polite private tutors of the young nobility ſhould not conceal from their pupils the fine ſentiments of the eighth ſatire of Juvenal.

SANCTUS HABERI.

JUSTITIÆQUE TENAX FACTIS DICTISQUE MERERIS?
AGNOSCO PROCEREM.—Salve, Getulice, ſeu tu
Silanus, quocunque alio de ſanguine rarus
Civis et egregius patriæ contingis ovanti;
Exclamare libet populus quod clamat, Oſyri
Invento. Quis enim GENEROSUM dixerit HUNC, QUI
INDIGNUS GENERE et PRÆCLARO NOMINE TANTUM
INSIGNIS? NANUM cujuſdam ATLANTA vocamus. . .
. . . . CANIBUS PIGRIS ſcabieque vetuſtâ
Lævibus et ſiccæ lambentibus ora lucernæ,
Nomen erit PARDUS, TIGRIS, LEO. Si quid adhuc eſt
Quod fremit in terris violentius. Ergo cavebis
Et metues, ne tu SIC Creticus aut Camerinus.
—— —— —— IMA PLEBE Quiritem

† Facundum

Facundum invenies: ſolet hic defendere cauſas
NOBILIS INDOCTI, &c.

See this Satire poorly tranſlated by Stepney in Dryden's Juvenal. It is to be lamented that Dryden or Dr. Johnſon have not tranſlated all the ſatires of the ſpirited Juvenal, the force and fire of whoſe genius they ſeem greatly to have participated.

SECTION XXIX.

ON PRIVATE TUITION.

Non tali auxilio. *Such aid we want not.*
VIRG.

I AM not now entering on a compariſon between the advantages of private and public education. I have already given the preference to public *. But as many will ſtill chuſe a private education, and as in ſeveral caſes it will be neceſſary, I will add a few obſervations on the mode of conducting it.

The great object is, to ſecure as many of the advantages of public education, with as few of

* Since this Section was written, I have met with the following paſſage from Lord Clarendon: "And that they may make this progreſs with the moſt advantage, I muſt rather recommend the education in public ſchools and communities, than under governors and preceptors in the private families of their parents, where are only one or two or more of the children of that family; and where the vices of all the ſervants are every day expoſed to them, with too much of their company, which no care in thoſe places can prevent. There is ſo much benefit ariſing from the mutual converſation of many children together, of different ages and different parts, and the imitation and emulation that ariſes from thence, that we ſeldom ſee a boy continue long of a childiſh underſtanding in thoſe ompanies." Lord CLARENDON on Education.

its

its inconveniencies as poſſible. I think it therefore adviſable that the plan of public education ſhould be adhered to, as cloſely as the difference of circumſtances will admit. I know very well, that a thouſand whimſical modes are purſued by private tutors. They are generally ſuch as the inventors and adopters warmly recommend. Both are ſincere in their recommendation; for we naturally love our own inventions, and the objects of our adoption. Novelty has alſo that irreſiſtible charm, which induces parents to enter their ſons, with eagerneſs, on a plan which has the appearance of improvement and innovation. But as education is an affair of high importance, I wiſh that no ſcheme may be generally purſued, which has not received the ſanction of experience. The welfare of the community is at ſtake, when a general change is introduced in the forms of education *.

I ſhould think it right, in private tuition, to uſe the ſame grammars, books of exerciſes, and editions of claſſics, as are received in the beſt ſchools. Neither partiality for an editor, nor for ſome ſingular method, which has the appearance of plauſibility †, but wants the ſeal of

* It has been ſaid *recta inſtitutio eſt mundi renovatio.*

† Almoſt every private tutor, who, according to the preſent faſhion, takes parlour pupils at an immoderate price, pretends to ſome NOSTRUM, OR NEW AND EXPEDITIOUS METHOD of teaching; which proves infallibly, that all the maſters that have preſided at Eton, Weſtminſter, Wincheſter,

of experience, ſhould induce the private tutor to receive a book, or purſue a plan, of which he has never known the effects. He may mean to try experiments; but the pupil is to be pitied, whoſe improvement is to be hazarded by the trial of experiments. If I were to cultivate a farm, I would rather be guided by the practical, though illiterate farmer, who had managed it with ſucceſs, than by the writer on huſbandry, whoſe ſkill in the art is acquired in his library. So, I would rather conduct a pupil in the beaten path, which has led tens of thouſands to the ſummits of learning, than by untried ways; notwithſtanding that they are pointed out by the truly ingenious as ſhorter and pleaſanter.—Schemers and projectors are ſeldom much relied on by the prudent in any department. They commonly are hurried, by a warm ima-

the Charter-Houſe, Merchant-Taylors, and St. Paul's, were fools and blockheads, in compariſon with the redoubtable and ſelf-important innovator or empiric.

I am aware that what I have advanced in favour of public education, may be attributed to a regard to my own intereſt, ſince it is my lot to preſide over a public ſchool—*aliorum ſit judicium*; *let others judge*. I think it right that the reader in weighing this matter, ſhould put this circumſtance into the ſcale. I will only add, that I think there are many caſes in which private education is the beſt, but I doubt whether it is in general. Perhaps, as it has been obſerved, that which is beſt adminiſtered is beſt. Succeſs in either mode of education depends on a thouſand circumſtances, which cannot be foreſeen, deſcribed, procured, or prevented.

gination,

gination, beyond the limits of truth and reaſon. A machine will often appear to anſwer the intention in the model, which is afterwards found unable to perform its movements, when erected in the proper magnitude and ſituation.

One great error I have ſometimes diſcovered in the conduct of private tuition. The care of grounding boys, as it is called, in the elements of Latin grammar, has been often neglected. Though the pupils have been enabled to conſtrue an eaſy author without much difficulty, yet they were often ſtopped at an unuſual conſtruction, and appeared to be totally unacquainted with *Propria quæ maribus*, *As in præſenti*, and the Syntax. Indeed, ſome tutors have made a merit of not burthening the boy's memory with Latin rules. I hope that they found their method ſucceſsful. All I can ſay of its ſucceſs is, that I never yet found a ſcholar unacquainted with theſe rules, who, in reading the claſſics, was not often at a loſs, and often miſtaken. I imagine that, as the buſineſs of hearing the frequent repetition of the rules, is certainly not the moſt agreeable part of his employment, a tutor may ſometimes have perſuaded himſelf, that it was unneceſſary. But, if I might be attended to, the pupil ſhould be obliged, during ſeveral of his firſt years, to learn grammatical parts in the evening, and repeat them every morning, in the manner of the moſt approved ſchools. He ſhould alſo be obliged to parſe the paſſage which he conſtrues, and to exemplify the rules of the grammar in every leſſon. This buſineſs, though not very amuſing to the teacher, will give the ſcholar a clearneſs and a preciſion,

preciſion, which are of the utmoſt conſequence in contributing to the ſucceſs of his purſuits.

There can be no exerciſes better adapted to the improvement of boys, than thoſe which are uſually appointed as evening taſks at a great ſchool. Such are the making of Latin, and the compoſition of themes, verſes, and declamations both in Latin and Engliſh. A copy of ſome of theſe ſhould be required of the pupil every morning, or once in two or three days: according to the length and the difficulty of the compoſition. The ſame ſtrictneſs of rule, regularity of method, and ſteadineſs of diſcipline, ſhould be obſerved in exacting theſe exerciſes, as is in a well-regulated ſchool.

The private tutor poſſeſſes peculiar opportunities for the infuſion of moral and religious principles, and peculiar advantages for the reſtriction of his pupil from the contagion of vicious example. I ſincerely wiſh, that theſe opportunities and advantages may never be neglected, and that private tuition may prove, that it has juſtly claimed the power of producing better men, if not better ſcholars, than are uſually formed in a public ſchool. I am the more induced to expreſs this wiſh at preſent, becauſe I have obſerved, that private tuition ſeems lately to have prevailed in this country, more than ever *; and yet, at the ſame time it is confeſſed,

* Clergymen have found it a very convenient mode of encreaſing their incomes, which indeed are uſually too narrow. And it is certainly a very reputable method of acquiring money; but it ought

confeſſed, that profligacy of manners was never more conſpicuous.

It has indeed been the cuſtom among the richer orders, to endeavour to combine the advantages of a public and private education, by placing their ſons at a celebrated ſchool, and at the ſame time under the care of a private tutor *, reſident in the ſchool, or in its neighbourhood. The buſineſs of the private tutor is often, in this caſe, little more than to make the boy's exerciſes for him. If the diſcipline of the ſchool is duly maintained, the aſſiſtance is not neceſſary. We do not find that the great ſcholars produced a century, or even half a century ago, had any other aid than that afforded in a good ſchool, and ſeconded by their own aſſiduity. Very weak boys will indeed want leading-ſtrings, or crutches; but the boy of parts derives new ſtrength from being accuſtomed to confide in his own efforts. A private tutor, whoſe whole

ought to be remembered, that not every man who pretends to learning, and is willing to encreaſe his fortune by taking pupils, is acquainted with the proper and practicable methods of inſtructing boys. Boys are often placed under private tuters after they have been at a public ſchool, and made a great proficiency there, in which caſe, the laſt inſtructor, or the private tutor, from whoſe hands the pupil goes into the world, uſually engroſſes all the reputation.

* A private tutor may certainly be particularly uſeful in promoting the improvement of very little boys, who are learning the accidence; and who are not attended to at great ſchools, ſo much as their ſeniors, though they want more attention.

employment

employment conſiſts in removing the difficulties attending the diſcipline of a great ſchool, is unintentionally a promoter of idleneſs, and conſequently of ignorance, vice, and miſery.

The opulent and luxurious wiſh for learning, and would often moſt readily buy it, if it were to be purchaſed, without labour or confinement. But it is not to be bought *; it is to be earned by long and perſevering endeavours. Aſſiſtance may indeed be procured in abundance by means of riches; but it happens in this caſe, that they who proceed with the leaſt extraneous aid, more than is quite neceſſary, proceed with the greateſt ſucceſs †.

* Univerſities can give degrees, a king can confer titles; but neither they nor he, nor all the world, can give learning by diploma. And

Tu quod es, e populo, quilibet eſſe poteſt'——
What you are, any one of the loweſt of the people might be if fortune had pleaſed;

may be ſaid to the greateſt potentate on earth who is illiterate, but not to the ſcholar or genius.

† The venerable name of Mr. Locke, who ſpeaks on theſe ſubjects in a tone unuſually deciſive and peremptory, has induced many to prefer private tuition, and to avoid Latin exerciſes.—"But after all (ſays he), if the boy's *fate be to go to ſchool* to get the Latin tongue, 'tis in vain to talk to you concerning the methods I think beſt to be obſerved in ſchools; you muſt ſubmit to that you find there; nor expect to have it changed for your ſon; but yet by all means obtain, if you can, that he be not employed in making *Latin themes and declamations*, and leaſt of all *verſes of any kind*." But Mr. Locke is an argument againſt his own

own doctrine, and is a ſtriking inſtance of the excellent effect of that mode of education, which, in the warmth of the reforming ſpirit, he was led to diſapprove. For I will remind the reader, that Mr. Locke was of Weſtminſter-ſchool; that he continued there till he was *nineteen*; that he then went to Oxford, became a ſtudent of Chriſt-church-College, and diſtinguiſhed himſelf there by a copy of *Latin verſes*, addreſſed to Cromwell on his peace with the Dutch in 1653. They indeed are not remarkably excellent, for Mr. Locke's genius was not poetical. Perhaps his *judgment* in polite learning may be diſputed; for he was a profeſſed admirer of Blackmore, as appears by one of his letters to Mr. Molyneux. But the fruits of his philoſophical genius, his diſtinguiſhing talent, ſufficiently diſplay the excellence of the mode in which they were cultivated. Had his genius been equal in poetry, the effects of that mode would probably have been equally conſpicuous in poetical compoſition. The exerciſe of his mind, while a boy, even in the mechanical part of Latin verſification, even if he had no poetical ideas, tended to encreaſe that acumen for which he afterwards became illuſtrious.

In the book which this great and good man has written on the ſubject of education, he profeſſes to preſcribe for the *gentleman* and not the *ſcholar*; a diſtinction which will not be generally admitted in a very enlightened age. The ſuperficial knowledge of antient languages and learning, which he recommends to this gentleman, would be deſpiſed by many a ſchool-boy. A very ſmall part of the treatiſe is appropriated to learning; an extraordinary circumſtance in ſo great a ſcholar. A man of leſs ſolidity has very ſtrongly recommended to his ſon, amidſt ſome leſs valu ble advice, a *profound knowledge of Greek and Latin*; to a ſon, who was to be almoſt profeſſionally *a man of faſhion*.

From

From a man ſo devoted to exteriors, this is an honourable teſtimony in favour of that Greek and Latin, which the noſtrums of educating quackery often ſuperſede.

With reſpect to the propriety of placing boys nnder private tutors, parents muſt be influenced by thoſe CIRCUMSTANCES, which cannot be foreſeen or completely deſcribed, and which render a practice right in particular caſes, which in general is to be reprobated.

The following are among the ſenſible remarks of Rouſſeau, and recommend private and domeſtic education to women:

" Pour aimer la vie paiſible et domeſtique il faut la connôitre; il faut en avoir ſenti les douceurs dès l'enfance. Ce n'eſt que dans la maiſon paternelle qu'on prend du goût pour ſa propre maiſon, et toute femme que ſa mère n'a point élevée, n'aimera point élever ſes efans. Malheureuſement il n'y a plus d'education privée dans les grandes villes. La ſociété y eſt ſi générale et ſi mêlée, qu'il ne reſte plus d'aſile pour la retraite, et qu'on eſt en public juſques chez ſoi. A force de vivre avec tout le monde en n'a plus de famille, à peine connôit-on ſe parens; on les voit en étrangers, et la ſimplicité des mœurs domeſtiques s'éteint avec la douce familiarité que en faiſoit le charme. C'eſt ainſi qu'on ſuce avec le lait le goût des plaiſirs du ſiècle et des maximes qu'on y voit regner." ROUSSEAU.

SECTION XXX.

ON THE UTILITY OF EXAMINATIONS.

Te ſcire hoc ſciat alter.
That you know this, let others alſo know.
PERSIUS.

PUBLIC examinations have of late been eſtabliſhed in ſome colleges, and nothing has been found to contribute more to the ſucceſs of the academical diſcipline. The ſame ſalutary conſequences will flow from the practice, if it ſhould be generally imitated in the nurſeries to the univerſity.

A maſter cannot beſtow an hourly and particular attention on all the younger ſcholars of a large ſeminary. It is certain, that the firſt elements may be even better taught by diligent aſſiſtants of inferior learning and abilities. Patience, attention, and temper, are the principal qualities required in teaching the accidence; for the method will be preſcribed by the book itſelf, or by the ſuperintendant. But I think it indiſpenſably requiſite, that the maſter ſhould examine every claſs at leaſt once in a fortnight. The conſciouſneſs that an account is to be given of the degree of improvement made within a limited time, will cauſe a greater degree of

of diligence both in the ſcholars and in the aſſiſtants *.

Periodical

* I will cite the following paſſage on the ſubject of uſhers from Goldſmith, who was himſelf an uſher, and therefore ſpeaks from experience.

"We ſend boys (ſays he) to board in the country, to the moſt ignorant ſet of men that can be imagined. But, leſt the ignorance of the maſter be not ſufficient, the child is conſigned to the uſher. This is commonly ſome poor needy animal, little ſuperior to a footman either in learning or ſpirit, invited to his place by an advertiſement, and kept there merely from his being of a complying diſpoſition, and making the children fond of him. You give your child to be educated to a ſlave, ſays a philoſopher to a rich man; inſtead of one ſlave you will then have two."

GOLDSMITH.

Uſhers, however, when well qualified and well behaved are very valuable perſons, and ought to be reſpected. I cite another paſſage from Goldſmith and, coincide with him on the neceſſity of a maſter's ſhewing reſpect, and making the boys ſhew reſpect to the uſhers. They are often cruelly and contemptuouſly treated, to the great injury of the ſcholars as well as of themſelves. But let us hear Goldſmith again, who ſpeaks very truly and feelingly upon the ſubject.

"If a gentleman, upon putting out his ſon to one of theſe houſes (country boarding-ſchools), ſees the uſher diſregarded by the maſter, he may depend upon it, he is equally diſregarded by the boys. The truth is, in ſpite of all their endeavours to pleaſe, they are generally the laughing-ſtock of the ſchool. Every trick is played upon the

Periodical examinations at ſhort intervals, will cauſe the mind to retain what it receives *.

The

the uſher. The oddity of his manners, his dreſs, or his language, are a fund of eternal ridicule. The maſter himſelf cannot help, now and then, joining in the laugh; and the poor wretch, eternally reſenting this ill-uſage, ſeems to live in a ſtate of war with all the family. This is a very proper perſon, is it not, to give children a reliſh for learning? They muſt eſteem learning very much, when they ſee its profeſſors uſed with ſuch little ceremony. If the uſher be deſpiſed, the father may be aſſured the child will never be properly inſtructed." GOLDSMITH.

I muſt bear my teſtimony againſt the imperious uſage which uſhers ſometimes receive from maſters, and the inſolence with which boys are often allowed to behave to theſe ingenious but unfortunate men. They are allowed to inſult the uſher with impunity, leſt the parents ſhould be offended, if a poor man's part ſhould be taken againſt the froward CHILD OF THE RICH, to whom a mercenary maſter meanly crouches.

* Theſe are ſtudies wherein our noble and our gentle youth ought to beſtow their time in a diſciplinary way from twelve to one-and-twenty, unleſs they rely more upon their anceſtors dead, than upon themſelves living. In which methodical courſe it is ſo ſuppoſed, they muſt proceed by the ſteady pace of learning onward, as at CONVENIENT TIMES, FOR MEMORY'S SAKE, TO RETIRE BACK INTO THE MIDDLEWARD, AND SOMETIMES INTO THE REAR OF WHAT THEY HAVE BEEN TAUGHT, UNTIL THEY HAVE CONFIRMED AND SOLIDLY UNITED THE WHOLE BODY of their perfected knowledge, like the laſt embattling of a Roman legion. MILTON's Tractate.

Educatio

The mind is prone to indolence, and will ſuffer that to eſcape, which no immediate hopes or fears induce it to preſerve. But when it foreſees the certainty of a ſtrict inquiry into its acquiſitions, it will not only retain much which it would otherwiſe loſe, but will retain it with accuracy *. Periodical examinations will alſo furniſh

non ultra plus ultra.

Educatio firmatur crebrâ ante traditorum REPETITIONE, quam velim frequentiſſimam eſſe, nec tamen triſtem aut moroſam, ſed per interrogatiunculas ſuaves jucundaſque eorum quæ lecta vel audita fuerunt. *Education is confirmed by a frequent repetition of things that have been previouſly taught, which repetition I would have very frequent, yet not too ſtrict or ſevere, but by means of pleaſant and entertaining little queſtions concerning things which have been read or heard.* SCHEFFERUS.

* Tanaquil Faber ſays, in his method of Teaching, which contains ſome ideas not ſo generally to be approved, "I always examined my ſcholar, before he went to bed, in what he had learned that day; for I take this to be the beſt means to retain the fugitive ideas, and to ſtrengthen the memory, without which all the ſtudying and reading is but to draw water with a ſieve."

Another excellent method of improving the elder boys is, to let them ſometimes hear the younger. For one of the ſureſt means of being taught, is to teach. And the ſenior boys of a good ſchool are often as capable of inſtructing their juniors in the elements of learning, as the aſſiſtants or the maſters. Quicquid didiceris, id confeſtim doceas. Sic et tua firmare et prodeſſe aliis potes. Simul atque in literarum judicio promoveris nonnihil, enitare ut per totum diem, ſi fieri poſſit, doceas; ea doce, quæ noveris, ſi non omnia

ſu niſh occaſion for the diſplay of excellence, and will conſequently excite a deſire to make a good appearance. Praiſes, rewards, diſgrace, and puniſhment, beſtowed in a ſerious manner on a ſolemn occaſion in the ſight of the whole ſchool, will have a better effect than when given ſeparately, and in private.

By being accuſtomed to give unpremeditated reſponſes to unexpected interrogations, the mind will

omnia nôſti. Sedulo curandum, ut vel prece, vel pretio, habeas unum, cui ea, quæ velis, poſſis recitare. Si pro horis ſingulis exiguam pecuniam dederis auditori, atque hoc modo quatuor aut quinque aureos expenderis, tantum comperies, te profeciſſe tum in literis, tum in forma docendi, ut vel palam ea audeas profiteri.

Whatſoever you have learned teach it immediately. So you may ſecure your own, and benefit others.—As ſoon as you have made ſome improvement, endeavour, if poſſible, to teach all day long. Teach that little you do know, though you do not know every thing. You muſt take particular care, that either for love, or money, you may have ſome one to whom you may repeat whatever you chuſe. If you pay a hearer ſo much an hour, and it coſt you a few guineas, you will find yourſelf improve ſo much in learning, and in a method of teaching, that you may ſoon venture openly to profeſs them.

RINGELBERG.

Ad comparandam ſolidam doctrinam via tutiſſima certiſſimaque eſt docere. Signum enim ſcientis eſt poſſe docere, imo et gradus ad ſcientiam firmiſſimus. *To procure ſolid learning, the ſafeſt and ſureſt method is to teach. For to be able to teach, is a ſign a man underſtands things himſelf; and it is alſo the ſureſt ſtep to knowledge.* FICHETUS.

will acquire thoſe valuable habits, a quickneſs of recollection, and a readineſs of reply.

So many, indeed, and ſo important are the beneficial effects of this practice, that I will for once moſt confidently recommend it to all, as ſecuring and increaſing improvement in every ſtage of the ſcholar's progreſs, and in every part of his purſuits, while under ſcholaſtic or academical authority*.

Alios quoque doceas; nuſquam enim melius deprehenderis quid intelligas, quid non. Atque interim nova quædam occurrunt commentanti diſſerentique. *Teach others alſo; for by no means will you better diſcover what you underſtand, and what not. And, in the mean time, new ideas occur to you while you are commenting and diſcourſing.*

ERASMUS.

Pauca pueri doceantur: ſed ACCURATE et ita ut hæreant in mentibus. Meminerit præceptor ingenia puerorum eſſe velut vaſcula *anguſti oris*, quæ ſuperfuſam liquoris copiam reſpuant, *ſenſim inſtillatam* recipiant. *Itaque ſæpe interroget* ac eorum quæ dixerit, rationem modo ab his, modo ab illis repoſcat. JUVENCIUS.

Peritiores diſcipuli quæ fuerint explicata repetent rudioribus, aliquando, et *familiariter* explanabunt. Sic utrique plurimum proficient; nec raro accidit, ut ab *æqualibus* diſcant *facilius* pueri, quam *a magiſtro*. JUVENCIUS.

* As this ſection nearly cloſes the topic of literary inſtruction, I will add a few concluding remarks.

I have particularly recommended claſſical learning; but I do not recommend it EXCLUSIVELY. . . I think it ought to claim the EARLIEST attention, and to form THE FOUNDATION; becauſe no other

other learning contributes ſo much to open and to poliſh the mind.

After this poliſh and expanſion are acquired, and this foundation laid, I recommend an attention to the ſciences, to natural hiſtory and experimental philoſophy, to botany, to chemiſtry, to painting, to ſculpture, to architecture, to mechanical works, and in general to all the productions of human ingenuity. A capacious mind will view the univerſe, and all that it contains, as one vaſt volume laid before it for peruſal. Philology alone is comparatively a confined, though elegant attainment.

Now the ſciences are not ſo difficult as at firſt ſight they appear to be. The appearance of difficulty ariſes from their having been uſually treated in a dry and technical manner. I will adviſe the liberal ſcholar to BEGIN with the moſt popular and eaſieſt treatiſes, ſuch, for inſtance, as are Dr. WATSON'S ESSAYS, in the particular department of CHEMISTRY, lately publiſhed, CLARE'S MOTION of FLUIDS, COTES'S LECTURES, and many other popular Treatiſes, equally remarkable for perſpicuity of expreſſion.

From theſe the ſtudent will acquire that love of the ſciences, which will gradually lead him to perfect his ſkill in them, by ſtudying them in the beautiful accuracy of ſyſtematic and original writers; but, if he is diſguſted at firſt, he will perhaps relinquiſh the purſuit for ever.

END OF THE FIRST VOLUME.